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MISSIONS



RAPHAEL'S MADONNA DELLA SEDIA

Vol. 18, No. 11

CHRISTMAS NUMBER

DECEMBER, 1927

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QUESTION BOX

(Answers found in this issue)

1. Where was a man over 105 years old baptized recently?
2. Whose life was saved because "God answers prayer"?
3. How will February 24, 1928, be observed?
4. How many neighborhood houses are maintained by Baptist Home Mission agencies?
5. What has a secular French publishing house recently undertaken for the first time since the Reformation?
6. What are "pappu and bellum"?
7. What did Mrs. Bawden substitute for a Christmas tree?
8. What did Shows-a-Fish leave on the Christmas tree "for Jesus Christ"?
9. How many denominations are represented in the new Church of Christ in China?
10. Who is Francis Kolator?
11. What famous settlement is located at Kavali?
12. What is significant in the name of the new Japanese era?
13. Who is president of Judson College, Burma?
14. What Guild chapter is 80 miles from their nearest Guild neighbors?
15. Who spent Christmas "where it is about 90 in the shade"?
16. What have two graduates of Karen Women's Bible School lately become?
17. In whose honor is the new men's dormitory, Central Philippine College, named?
18. Of what was "Dan" one of the founders?

PRIZES FOR 1927

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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VOL. 18

NO. 11

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

CONTENTS FOR DECEMBER, 1927

GENERAL:

	PAGE
A Christmas Hymn—John Byrom.....	642
Vestibule.....	643
Christmas on Baptist Mission Fields—W. B. Lippard.....	644
Definite Goals in Evangelism of Christian Center Work—Coe Hayne...	649
What Living in China is Like These Days—A. S. Adams.....	654
Mission Refugees Trek Across Tibet.....	656
Some Findings in China En Route to America—C. Hendershot.....	657
Devotional.....	658

EDITORIALS:

Perpetuating Christmas; The Upward Trend; A Notable Meeting; Questions for the Laymen; The Same Problems Overseas; Note and Comment.....	659-661
--	---------

GENERAL:

Rebuilding Lives at Taunggyi, Burma—Lizbeth Hughes.....	662
A Bit of Prairie Gossip—Coe Hayne.....	663
The Entire Task of the Church as Achieved by the Religious Press—Howard B. Grose.....	664
World Horizon.....	666
The Vermont Plan—Rev. Paul Judson Morris.....	668
Just Being a Neighbor—Ida M. Cheesbrough.....	670
With the Books.....	671
A Missionary Record of Note—W. L. Ferguson.....	675
News from Poland.....	676
Week of Prayer for the Churches.....	677
World Fields.....	678
Helping Hand; Tidings; Far Lands; Home Land; Conference Table.....	680-686
Department of Missionary Education; Royal Ambassadors; World Wide Guild; Children's World Crusade.....	687-695
Open Forum.....	696

ILLUSTRATIONS:

Christmas Scenes on Foreign Fields.....	644-647
Scenes at Brooks House, Hammond, Ind.....	649-653
Latvian Conference, Boston.....	652-653
Buddhist Temple, South China.....	654
Guests at Peabody-Montgomery Rest Haven, Burma.....	662
Child Life on Baptist Mission Fields.....	672-674
Baptist Church and Chapel, Poland.....	676
Stella Dickinson Lippard.....	678
Francis Kolator.....	679
Miss Frances K. Burr.....	681
Miss Ruth Curtis.....	682
Chinese Kindergarten Children, Seattle.....	683
Laying the Floors of Mabie Memorial.....	684
Baptism, Latvian Baptist Church, Pennsylvania.....	685
Students at Spanish-American Seminary, Los Angeles.....	685
David C. Gilmore Chapter R. A.....	688
Baptist Summer Assembly, Kiski, Pennsylvania.....	688
W. W. G., Mound, Minn.....	689
W. W. G., Minneapolis.....	690
Guild Pageant, Aurora, Ill.....	691
Kindergarten Children, Tokyo.....	692
C. W. C., Lowell, Wyoming.....	693
Junior Picture Page.....	693
Assamese Children with Christmas Dolls.....	694

PUBLISHED AT 18410 JAMAICA AVE., JAMAICA, N. Y., BY THE

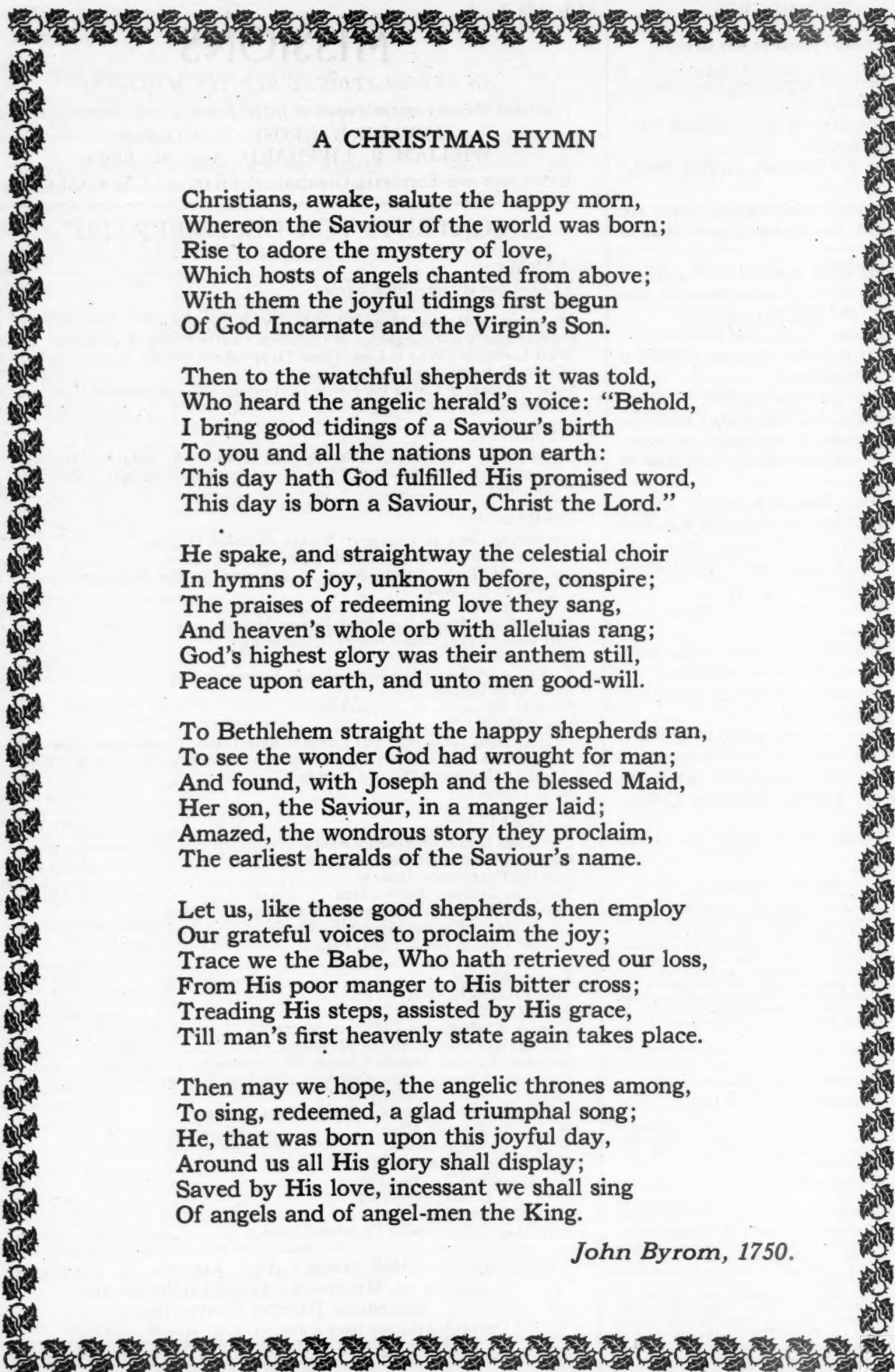
BOARD OF MISSIONARY COOPERATION OF THE

NORTHERN BAPTIST CONVENTION

Entered at the Post Office at Jamaica, N. Y., as second-class mail, March 6th, 1924, under the act of March 3rd, 1879.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



A CHRISTMAS HYMN

Christians, awake, salute the happy morn,
Whereon the Saviour of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God Incarnate and the Virgin's Son.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice: "Behold,
I bring good tidings of a Saviour's birth
To you and all the nations upon earth:
This day hath God fulfilled His promised word,
This day is born a Saviour, Christ the Lord."

He spake, and straightway the celestial choir
In hymns of joy, unknown before, conspire;
The praises of redeeming love they sang,
And heaven's whole orb with alleluias rang;
God's highest glory was their anthem still,
Peace upon earth, and unto men good-will.

To Bethlehem straight the happy shepherds ran,
To see the wonder God had wrought for man;
And found, with Joseph and the blessed Maid,
Her son, the Saviour, in a manger laid;
Amazed, the wondrous story they proclaim,
The earliest heralds of the Saviour's name.

Let us, like these good shepherds, then employ
Our grateful voices to proclaim the joy;
Trace we the Babe, Who hath retrieved our loss,
From His poor manger to His bitter cross;
Treading His steps, assisted by His grace,
Till man's first heavenly state again takes place.

Then may we hope, the angelic thrones among,
To sing, redeemed, a glad triumphal song;
He, that was born upon this joyful day,
Around us all His glory shall display;
Saved by His love, incessant we shall sing
Of angels and of angel-men the King.

John Byrom, 1750.

MISSIONS

VOLUME 18

DECEMBER, 1927

NUMBER 11

The Season's Joyous Greetings to All Our Readers



MISSIONS for December wishes you a Merry Christmas and a Happy New Year! These are the familiar greetings, with their delightful associations and memories for us all, and we shall not be likely to invent any more endearing terms in which to express our friendly and affectionate feelings as this chief of the festival occasions returns. If only we could all come to a new realization of what the coming of Christ to the world has meant through the centuries and means to-day, how greatly would our sense of gratitude be increased and our appreciation of the meaning of discipleship be deepened. In the joy of Christmas let us not forget what the giving of this supreme Gift cost the father-heart of the Giver. This issue does not lose sight of the little children, whose Day this is in a special sense. The cover gives a fine reproduction of Raphael's *Madonna della Sedia*.

Mr. Lippard shows us how Christmas is celebrated in many lands and among many peoples, and has gathered material of unusual interest. Mr. Hayne gives a glimpse into the kind of transformation work that goes on at the Christian Centers. The saving of a boy like the gang leader at Brooks House cannot easily be estimated in its possibilities. Brooks House is a great institution set down where it is most needed. Mr. Adams discloses realistically what some of our missionaries in China are passing through, without whimper or complaint. Translucers of missionaries should take note of them in these days. Mr. Hendershot, lately from China, has some light to throw on conditions, and the story of the refugees who trekked across Tibet has a thrill for the boys and others.

Christmas thoughts fill the Devotional Page. The

Editor's Point of View has to do chiefly with denominational affairs, in which President Coleman is playing a prominent part just now. Miss Hughes pictures what is being done in Rebuilding Lives at Taunggyi, where the Peabody-Montgomery Rest House is rescuing young women from tuberculosis, a dread disease in Burma. Because the subject is not often presented to our readers, the Editor takes the privilege of printing in large part the address which he made at the New York State Convention on the Religious Press and the place it occupies in the denominational life. Certain is his belief that the denomination will never do more to achieve its entire task until it knows more about it.

The Vermont Plan furnishes something for other state secretaries to think about, and indicates how the Association can be made more vital in the life of the churches. The map of the January Exploration into the Land of Adventure renders the expedition more mysterious than ever, and it will probably perplex Elihu Norton (and Amy) to furnish clues that may enlighten. Well, it will be interesting, at any rate, as all mysteries are, so look out for the January issue. The Christmas pictures are attractive. Dr. Ferguson richly deserves the estimate of his long missionary service which is now given by an outside observer. The full Program of the Week of Prayer should not be overlooked. Nor, for that matter, should any of the pages packed with information and suggestion, dealing with Missionary Education, the Societies, the Guild and Crusaders and Royal Ambassadors, and the Open Forum of Methods. The Index for the Year is of reference value, and closes one of the best volumes of the series now numbering eighteen. But it is our purpose to make the nineteenth volume still better. Look out for new features in January issue.



Christmas on Baptist Mission Fields

BY WILLIAM B. LIPPARD



HOW do missionaries spend Christmas? The answer to this question depends on where they are. If in America on furlough, which usually comes once every six or seven years, their Christmas observance is likely to be very similar to yours or mine. There will be a Christmas tree if there are children in the family, the customary exchange of gifts, a delightful Christmas dinner, and all the other usual accompaniments to a Merry Christmas. If, on the other hand, missionaries are on their fields their Christmas will be somewhat different. Friends and relatives in America are far away and so the guests for dinner are Chinese or Japanese or Indian friends. If there are other missionary families in the same station they usually all join in a Merry Christmas together, celebrating in the different homes in rotation from year to year.

One feature of Christmas so characteristic of Christmas celebrations in America, is often absent in the home of a missionary on the foreign field. It is another phase of the sacrificial cost of missionary service. Obviously with children in America and parents on the field there can be no family reunions. Just what this involves will be understood from an actual case which came to my attention a few years ago. One Christmas day I called on a young man at a University fraternity house. He was the son of a widely known Baptist missionary. It was a cold wintry day and I found him all alone in the house, seated in front of the fireplace. All the other fraternity boys had gone home from college for the Christmas holidays. One of his two sisters was a thousand miles away in a college for girls. The second sister on that very day was on the high seas en route to join her husband in government service. On short notice he had been transferred to a station five thousand miles away. The parents of the children were twelve thousand miles away on the mission field. It would be difficult to imagine a more extreme opposite of a family reunion on Christmas.

As might be expected, new missionaries spending their first Christmas on the field are impressed with the fact that the climate, environment and customs of people differ so greatly from those which they have observed at home. For example, Missionary Raymond B. Buker—the champion mile runner of America who was introduced in the group of new appointees at the Washington meeting of the Northern Baptist Convention—just before Christmas reached his distant station at Bana Village, Yunnan Province, China, across the northern border of Burma. This remote Christian outpost is more than 400 miles from the nearest railroad station. The Christmas season for him was quite different from usual, as will be seen in the following extract from his letter:

What a change in the experiences of my life for the month of December. Always before I have viewed the gayly decorated shop windows and the variety of the goods displayed in all the stores. The very atmosphere heralded the "giving" season. This year there was no brightly decorated downtown to visit, but I did travel through the most glorious scenery for

nearly two weeks. I traveled along the mountain tops above the clouds, in the clouds, and below the clouds. I did not have the excitement of walking of an evening along some shining Main Street amid the crowd that came to jostle and buy, but I walked along a mountain side and watched the full moon rise in majesty above the peaks of crowded mountain ranges. I did not see the tinsel and streamers of a holiday decorated store, but as we rode along the narrow mountain paths I passed within a foot of numberless blooming flowers of countless varieties. Nature everywhere is verdant with a sprinkling of color to brighten each scene. Man is powerful and ingenious in his efforts to beautify his surroundings, but God is majestic and awful as He combines heaven and earth with each other to give man an ever changing outlook over life.

For most of MISSIONS' subscribers, except those living on the Pacific coast, Christmas comes at a season of the year when the weather is cold and the ground usually covered with snow. How strange it must seem therefore to spend Christmas in a tropical climate. Missionary H. W. Munger, of the Philippine Islands Mission, pictures a Christmas celebration under such conditions.

So this is Christmas! The warm southern breeze rustled the fronds of the cocoanut trees that fringed the plaza in Sibalom; and in the light of the harvest moon, shining like a serene and steady lantern in the sky, hundreds of merry-makers, in clean white clothes or in thin pina dresses of all the rainbow colors, moved in and out between the "Christmas trees," a tree for each grade in the public school; they listened to the recitations of tiny tots, the Christmas carols, the speeches of the orators, and watched the groups of school children dance the old folk-dances and sing the old folk-songs of the Philippines of long ago. The trees were gorgeous with colored paper and tinsel decorations, paper lanterns of various shapes and sizes, all made by the children themselves, in the shape of stars, or houses, or fishes, or animals, or whatever their imagination could invent and their ingenuity and skill accomplish, lighted candles, and best of all paper bags with



SCENE FROM A CHRISTMAS PAGEANT AT THE TOKYO TABERNACLE—ADORING THE CHRIST CHILD AND HIS MOTHER



KINDERGARTEN CHILDREN IN WEST CHINA AROUND THE CHRISTMAS TREE

mysterious and unknown goodies and little gifts that thrill the childish heart the world over. The governor and his wife sat in their car in front of the municipal building as we drove up, in dignified and decorous enjoyment of the display and the simple-hearted pleasure of their people. But we, more democratic and having no official dignity to maintain, mingled with the crowd, and joined in the laughter and applause, and passed the season's greetings with one and another.

Such climatic conditions present certain difficulties in the celebration of Christmas according to western customs. The Christmas tree does not grow everywhere, nor is it possible in other lands to transfer trainloads of trees as is done in America. Human nature does not change, however, and childlike curiosity is the same everywhere. Thus O. W. Sedan describes the preparations for a Christmas in Belgian Congo.

At Christmas time the same joyful spirit is felt here as we have at home on this great occasion. Finding a Christmas tree is not so easy a task in this arid country. Only a few trees around Matadi have found sufficient soil among these rocks, and these trees are large. But Mrs. Smith and I went out Wednesday morning. In the ravine just outside the mission compound we found that the few sprouts left standing when last year's tree was cut furnished us three fine branches, which when leashed together, made a respectable looking tree of about five feet in height. So Thursday morning before breakfast, and before it started sprinkling, I took the capita (headman) and one of the workmen and went after the coveted 'tree.' After breakfast and prayers, with the assistance of some of the workmen, we set up the tree in the corner of the

living room of the mission bungalow. Then came the trimming of the tree. This was an interesting procedure because, while the bush was being transformed into a Christmas tree the house boy took an occasional peep from the dining room where he was cleaning up, and about a half dozen of the other boys found excuses to pass by the screen doors opening on the veranda in order to get a glimpse. We didn't try to keep anything secret; but it was amusing how the boys found occasion to loiter at the door.

Although Christmas trees may be scarce, and though the temperature may be at the top of the thermometer, Christmas festivities are just as joyous on the mission field as at home. At least Rev. G. W. Carpenter found this so in Banza Manteke.

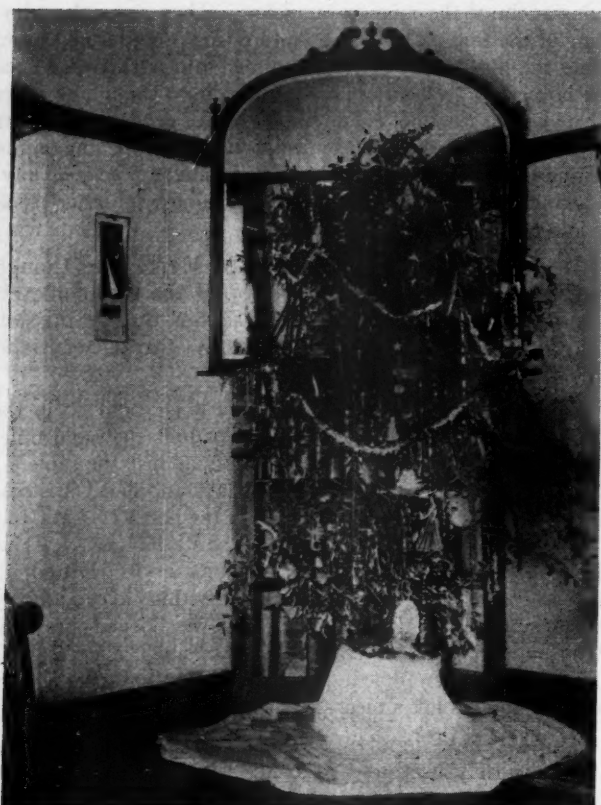
Christmas is quiet out here, where it is about 90 in the shade, and the nearest snow is three or four thousand miles away. But we had a real good Christmas just the same. I went to Banza Manteke for the holidays and had Christmas dinner with Mr. and Mrs. Geil—one of the best I ever ate, too. In the morning we went to church in the station chapel, where the school boys conducted the Christmas service. Hundreds of people were there, from every village within a day's journey round about. Christmas afternoon we opened presents. After supper we had a real Christmas "sing", all in English this time, and then to bed. Except for being so far away from home, I don't think a nicer Christmas could be imagined.

Another field reporting a scarcity of the familiar fir tree so widely used at Christmas time was South India. Mrs. S. D. Bawden writes of last year's Christmas celebration which she arranged for the children at Kavali. As our readers know, this is the location of the famous Erukala criminal settlement where Mr. Bawden has rendered such notable missionary service.

I had a new experience this year. I made a Christmas tree for 125 little folks of kindergarten age and under, as the school has its own good time. I expected a good time when I planned that tree and was not disappointed, for the children had never seen anything of the kind and I anticipated their wonder and delight.

The cassarina tree is a good substitute for a fir tree, as it has long needles like the firs, but not that delicious odor. The tree we chose was so big we had to cut it into two and that was all the better. My old Christmas ornaments which our own dear children had, were brought out and many a happy time did they recall. When those were supplemented with toys, dolls, etc., the trees were really lovely. Even the clerks in the office had to come in and see them and exclaim.

I wish you might have seen the faces of the children. Wonder and astonishment at first, for they had never dreamed of anything like it, and they didn't seem to realize that all those things were for them. We had a nice little program first, by the kindergartners, of motion songs and Christmas songs. By that time the babies could keep still no longer and so were given their gifts. Pandemonium! Whistles, horns, musical tops, and all talking at once, mothers as well as babies. When it was time to go home I asked them whom they would thank for the good time. The kindergartners said "Davurdu" (God). I said, "Yes, but whom else?" They said, "You." "Yes, but whom else?" That stumped them and got their attention so I told them about the people in America who sent the nice things to them, and so the kindergartners knew what to do and said, "Say salaams to them." As they passed out of the door each received a plantain and a little bag of popped rice and candies and kindergarten crackers. Thus ended their



A CHRISTMAS TREE IN A MISSIONARY'S HOME

first Christmas tree. I saw one little four-year-old girl looking at the tree and holding out her arms and crying to herself. When I asked her mother what was the matter she said she wanted a dollie so much she couldn't wait. When I found hers and handed it to her it squeaked "Mamma" and scared the child nearly to fits, but she soon found out what it meant, and went off hugging it, supremely happy.

The school had its Christmas sports and feast and the Criminal Settlement people had theirs as usual. On Christmas day they had the Christmas service and then the treat of pappu and bellum (parched grain and sticky brown sugar balls) and the next day had sports, receiving prizes. It cannot but be a help in the controlling of the Settlement to have the people see and realize that we care enough for them and their comfort and happiness to give them these good times, and on such an occasion as Christmas which many of them, perhaps all of them, never knew about before.

Conditions in China last year were not conducive to a happy celebration of Christmas. Armies were marching across the land. Outbreaks of anti-foreignism and mob violence occurred in various parts of the country. The anti-Christian movement was seemingly reaching a climax. Fortunately its widely advertised plans of staging a great anti-Christian demonstration on Christmas day did not materialize. Nevertheless, under the existing circumstances, it required real heroism for foreigners to observe Christmas in their accustomed manner. Likewise for Chinese Christians the observance of Christmas showed a genuine Christian loyalty. Thus Mr. E. H. Clayton of Hangchow, East China, which at that time was in the center of one of the disturbed areas, wrote as follows:

In spite of all the excitement we had a very merry Christmas. All entertainments were called off, for martial law keeps the people off the streets after dark, but we had four or five guests and a very home-like Christmas here with our family. For the local Chinese children there were the usual Sunday school gifts with Christmas songs and stories, but the schools missed all the usual Christmas festivities. Today the foreign children had their annual music recital, followed by a birthday tea. Someone suggested a similarity to Nero fiddling while Rome burned, but we feel that the example of a few people going about their usual business will not be amiss. Nevertheless the shooting and the rattle of bullets which I hear as I write does give one a sort of creepy and spooky feeling. It is all very interesting.

From the remote West China field came the following report of Christmas from Missionary L. H. Randle of Suifu:

We had our usual Christmas service in the church. Although the government school students had threatened to break up the service, the worst they did was to leave the service in a body just before the sermon. On Christmas day they were on the streets in large numbers "lecturing" against the church and Christianity. They were even at the very doors of the church in the hope of turning away such as might be coming there to attend the service or the feast. However, their efforts along that line were for naught. The church was not decorated as in former years but the service and feast were held as usual. On that same day occurred the first and only attempt of the students to molest a missionary. Mr. Cossum was followed by a mob of students on his way to the church. They yelled at him and made insulting remarks, but he made them no answer. Fearing that they would follow him all the way to the church and there make more trouble, he turned down the street which leads to the headquarters of the military official who is responsible for the peace and protection of the city. When he turned in there the students hastily disappeared down a side alley, and Mr. Cossum went on to the church without any more trouble.

Some sections of China seemed to escape the turmoil experienced elsewhere. At Yachow, also in West China, Christmas, according to Mrs. Salquist, was observed very much as usual. She wrote:

Christmas passed happily for us all. The service at the church on the afternoon of Christmas Day was a joyous occasion. The schools all shared in some way and the church was prettily decorated. The annual Christmas dinner followed the service and to this there are always some poor invited. This year the Children's Church contributed money for dinners for a table of eight very poor old women. Some money was left over for the distribution of rice to the poor at the Chinese New Year time. At Christmas time the Kindergarten pupils entertained the teachers and pupils of the Girls' School at their Christmas tree party and it proved a very happy occasion for both the little hosts and hostesses and their guests. Thanks to kind friends in the home land, we had little dolls to give our kindergarten children and also pretty balls for those who had not missed a day during the fall term.

Of course, the programs of Christmas celebrations, especially in mission fields where native life is still primitive, are apt to be most interesting. A stranger from America, not knowing the background of the people, might be inclined to smile at their attempt to produce a Christmas cantata such as is given so frequently in

American Sunday schools. Should the stranger, however, be cognizant of the centuries of barbarism that preceded the first contacts of these people with Christianity, he would readily agree that their program efforts were all the more remarkable. In the same letter quoted above Mr. Carpenter describes an African attempt at a Christmas cantata.

The service consisted largely of the recitation of the Christmas story by different classes and groups, with Christmas hymns interspersed at the proper places. The climax of interest came when the shepherds marched in, in full costume, and began discussing, in very lively dialogue, the coming of the long expected Messiah. Then they saw the star and were greatly astonished when the angel's words were repeated to them, and they heard the angels' song. To be sure, the "star" was only Dr. Freas' flash-light, shining over the partition at one side of the platform, and the angels' song was badly out of tune; but it was quite as effective, to these people, as a far more elaborate presentation would be to us. Then the shepherds went away and Herod appeared, in white robe, red sash, and gold-paper crown, and "clothed in a mantle of dignity" that made his kingliness apparent to all. His court surrounded him, and presently the wise men appeared, to ask, "Where is He that is born King of the Jews?" Herod stood up in wrath at the question, then calmed himself, and striking his staff on the floor, demanded that the Sanhedrin be summoned. He questioned them with great severity, and then repeated their answer to the wise men, who withdrew, followed by Herod and all his court. When the rest of the story had been narrated, Mr. Geil told them the tale of "The Other Wise Man," and then a quartet of missionaries got up and sang, in English, "Silent Night, Holy Night." Except for that, every part of the service was in the Kikongo language.

A program feature that did not develop as originally planned or as previous rehearsals seemed to promise, is described by Dr. H. M. Freas of Banza Manteke.

The special Christmas service was quite a success, with the single exception of a Swedish carol. This was to have been a two-part song and Mr. Engwall had drilled a dozen boys over a period of close to two months, with rehearsals once a week. Instead of a two-part song it turned out to be a sort of potpourri. Mrs. Geil was supposed to accompany them on the baby portable organ and I on my violin. We were in a side room and Martin was in the main room directing the program as a whole. Probably due to excitement, the boys started off on keys of their own before Mrs. Geil had a chance to give them the proper one. Mrs. Geil, attempting to strike a new



A CHRISTMAS DINNER IN BELGIAN CONGO

key which would be an average one for the many that were being used, left me playing a solo. Not being as adept as Mrs. Geil is in music or arithmetic, I couldn't strike an average key, and not liking the sound of my solo, which harmonized with nothing except the notes on the page, I quit. Mrs. Geil bravely carried on to the finish. The buffalo which was to have been served up for the big feast between Christmas and New Year's, arrived too late and so the schoolboys had to wait until 1927.

On one Baptist mission field last year Christmas was observed amid a feeling of national sorrow. As the Christmas season drew near in Japan the serious illness of the late Japanese emperor took a decided turn for the worse. In view of the imminence of a royal tragedy the nation naturally laid aside its customary gaiety. How this affected the observance of Christmas among the Japanese Christians is described by Dr. Charles B. Tenny of Tokyo.

His Majesty the Emperor had been in poor health for some years, so poor of late that the Crown Prince has acted as Prince Regent. Toward the end of 1926 the Imperial sufferer grew worse and worse and a wave of anxiety swept over the nation. As the condition grew grave by the middle of December, Christmas celebrations were either abandoned, or were more quietly observed with songs, recitations and all light-heartedness omitted. In some cases the celebration was held on Sunday morning and combined with the regular morning service of worship—but without music. The death of the Emperor was announced officially on the morning of Christmas Day, and the new Era which then began was named *Showa*, "Shining Peace." This was hailed by the Christians of Japan as a most fortunate choice, particularly as the era began on the day the Prince of Peace was born.

In a non-Christian land we would naturally assume that the Christian season, commemorating as it does the advent of the world's Saviour, would furnish a timely opportunity for evangelistic effort. This is so obvious that one might easily venture the statement that on all our mission fields, wherever the Christmas service is held, the missionary or the native pastor or evangelist makes use of the occasion to appeal to the non-Christians in his audience to follow Christ. Often a baptismal service makes a fitting climax to the Christmas service. Typical of many that could be included in this Christmas review was that at Madras, South India, described by Dr. W. L. Ferguson.

The Standing Committee and the Telugu pastor arranged for several singing bands to go out on Christmas Eve to tour



A CHRISTMAS PAGEANT IN BELGIAN CONGO

the city and sing Christmas songs. All those who undertook this service went into it with enthusiasm. Then came Christmas Day. At the bungalow we had in the early morning a tree for the servants of the household and of the Mission, and for the Sunday school and night school children in attendance at the Day Memorial Building. Here was joy. At nine o'clock the Telugu people began to assemble for service. At 9.30 the Day Memorial was full, and a little later there was not even standing room on the verandah; all the benches, chairs, extra seats, and the edges of the platform were occupied. There was good singing, a hearty amen at the close of the prayer, quiet and good order when the scriptures were read, and deep interest and close attention all through the sermon. The Spirit of God was at work. When time came for the collection, the people responded as I have never seen them do hitherto. Free-will offerings, thank-offerings, payment of vows, and collections by the singing bands came flowing in. When the count was taken the treasurer reported 225 rupees as the sum. It was the high-water mark for giving in the Madras Telugu Baptist Church.

Then fathers and mothers began to come forward with their babies, to have them publicly prayed over and dedicated to God. Five little ones were thus presented. A song was sung, the benediction was pronounced, and the congregation moved out into the garden where is the baptistry, under the great trees. Here fifteen happy candidates, men and women, confessed their faith in the Lord Jesus, and were "buried with Him in baptism." It was a glorious day and an inspiring service. We could truly take up the words of the psalmist and say, "Thou crownest the year with thy goodness."

One missionary family last Christmas was neither in the home land nor on the field. Rev. and Mrs. B. B. Hathaway on their way to Belgian Congo spent several months in Belgium in order to learn French. Proficiency in the use of this language is becoming increasingly necessary in any type of service in Belgian Congo. Christmas found these two missionaries still in Brussels. Here they found a Christmas quite different from any they had ever had at home; equally different from any they will ever see in Central Africa. Mr. Hathaway describes it.

We had an invitation to spend Christmas Eve with Doctor Anet. He is, as many of you will know, the agent for the Protestant Missions in Congo, and a charming and genial host to all missionaries in Brussels. He lives in a very high house, as they all are here—four stories with five or six steps to the front door. After an exchange of pleasantries at the door we enter the room. Such a beautiful room this! Long folding doors convert three high rooms into one, and verily it is needed for such an overflowing adopted family as Madame Anet has. Oh yes, here's Dr. Anet. His newest joke is all ready for you. He's a living edition of *Punch* and *Life* all in one. But you are never completely home till Madame Anet has welcomed you as only Madame Anet can. Gracious and dignified, with a heart as large as the world, she is *notre chère mère* here. Then there are all the other missionaries to greet: Swedes, Belgians, Swiss, Dutch, American, and English. What fun it is to talk to them all! The Swedes know as little French as we do, but handshakes and smiles convey friendliness as well as words.

Tonight one room is shut off, so we rest content with the satisfying beauty of the other two rooms. Holly and mistletoe everywhere, with here a cyclamen and there a lovely white hyacinth, make the room very festive.

Suddenly there is a moment when the chattering seems to

stop and somewhere afar there is the soft sound of chiming bells. Then the doors fold back and there before us is the Christmas tree. This is no ordinary tree gay with all kinds of rather flashy baubles. No, this tree is tall and graceful in its chaste splendor. There are only a few silver garlands, a few fir cones painted white, a little artificial snow on the branches glistening in the light, and beautiful tall white candles so slender and graceful. All the time Christmas music is being played on the carillon. This is indeed "Our Lady of the Snows." For the first time, perhaps, we feel the sacredness of the Christmas tree. Aloft it bears its star. Then slowly with awe almost in our manners, we approach the tree and standing around we sing very softly: "Silent Night, Holy Night." What matters it that we sing it in different languages when the music is the same? Then Madame Anet bids us welcome. Well she knows, she tells us, that our thoughts are winging homewards at this time. She bids us remember, however, that the Christmas light shines in every land and that Jesus has promised to all who have left mothers and fathers for His sake a new family in Him. Then with a motion of her arms she bids us feel ourselves to be a family there in Belgium, sharing our joys and sorrows. Eyes are bright with tears as she finishes and we sing together: "It came upon the midnight clear." But we must think of our friends who do not understand English so we sing in French, our common language.

Presently it is supper time and here it is that we must part. Dr. Anet says that no one must sit with a person of his own nationality or of his own sex. We sit at tiny tables and enjoy a delightful little supper, much as any tea-wagon supper in America would be. Supper over we gather around the tree again and we hear Dr. Anet warning us of an examination on Belgian history that we must all undergo. We shiver apprehensively. How unlike Dr. Anet to introduce such an unpleasant subject on Christmas Eve! But his eyes are twinkling merrily and somehow we take heart again. The examiner enters and a laugh greets him. It is no other than Pierre Anet arrayed weirdly and wonderfully in academic dress. Then he begins his questions—in French, of course. If you answer correctly you are given a packet from the tree. If you don't answer correctly, you are given one to improve your knowledge! Packages open and reveal a delightful book of Belgian history in some cases, in others a life of Tolstoy in French. In chorus we thank our kind Father Christmas. Now comes the most solemn of all moments, when we present our gift. This is no light matter and we tremble as Doctor Baeger, of the D. C. M., our senior missionary in Brussels, bravely begins the presentation address in French. Thirty pairs of eyes are watching; thirty pairs of lips are repeating the words silently after him; thirty hearts are echoing the sentiment expressed. Now midnight chimes and we begin our devotional service, and shortly afterwards we end our delightful Christmas Eve by singing, "Blest be the tie that binds."

Truly, indeed, as Madame Anet told that cosmopolitan group of missionaries in her home on Christmas eve, "the Christmas light shines in every land." Its radiant light shines in these distant lands because missionaries brought it there. It shines because faithful followers of the Light of the World have made it possible for the missionaries to bring the light to those that sit in spiritual darkness. As we at home once more enjoy the Christmas season and look forward into the New Year, may we pledge anew our allegiance to the Master's Kingdom so that the "true Light which lighteth every man" may shine in the hearts of men everywhere.

Definite Goals in Evangelism of Christian Center Work

BY COE HAYNE



DR. C. M. DINSMORE KINDLES THE FIRE OF INTERNATIONAL FRIENDSHIP AT BROOKS HOUSE

I

DAN DELIVERS HIS GANG



BEING a normal boy, Dan of the Calumet District craved action. He was bound to have it one way or another. Ambitious, he became leader of one of the numerous street gangs of the district; individualistic, he ruled the gang with an iron hand to achieve self-glorification. The "bad one" in the gang was the boy who tried to break out from under the control of this youthful Russian dictator. Inevitably the gang's activities were destructive. Such barriers as society had erected, negative in character, such as police intervention, high fences, and prohibitory signs and signals, were challenges to gang enterprise. Dan was not naturally tough, but an unhappy chain of circumstances made him so. He and his gang were out to "beat de works." But Dan had not figured it out that this was being unkind to others. He was not consciously motivated one way or another.

When Brooks House was nearing completion Dan was all over the place. For him it was fun to raise a big rumpus and get the carpenters to chase him out. It did not enter his head that the building he sought to mar would some day give him shelter with a welcome like that of home. His day was yet to dawn.

When the building was opened to the district, Dan brought his entire gang, seeking adventure.

There is a patience fathers and mothers may not possess. It is the offspring of an insight more nearly divine than the majority of human traits. It was well that the director of Brooks House had it; a precious boon to Dan.

The director of Brooks House admitted Dan and his gang into his Sunday school class. As a matter of record the members of the gang composed the membership of that class. Dan was on hand early to see what it was all about. He saw and was conquered. The story of Stanley's search for Livingston was the entering wedge. It held Dan's interest from the start.

"Hey, you guys, listen to this!" Dan's enforcement clause to this decree was a swift cuff on the ear of any heedless member of the gang.

Upon his entrance as a regular attendant at Brooks House Dan's special duty, voluntarily assumed, was that of usher. He is at present an active volunteer worker at Brooks House, although his methods differ somewhat from those intuitively put into practice the first day he entered the building. He has become a living witness of the truth that great changes may occur in a boy's ideals and attitudes when such facts of the life and ministry of Jesus as lie within the range of his interest and understanding are presented to him in a sympathetic way by



CHILDREN OF ALL NATIONALITIES IN FRONT OF THE CHRISTIAN CENTER KNOWN AS BROOKS HOUSE AT HAMMOND, INDIANA

an individual worthy of his esteem. That these ideals and attitudes, taking root, may develop into standards of action has been demonstrated during the several years Dan has been steadfast as a helper in the Boys' Department of Brooks House. He was one of the founders of the boys' club known as the K. K. K. (Klean Kut Kids) that has won local fame by its efficiency in community clean-up campaigns. Dan is president of the Fireside Vesper Group and is one of the regular ushers at the evening service at Brooks House.

Last summer Dan was assistant leader of a Bible study group in one of the most successful Daily Vacation Bible Schools in the history of the Christian Center work in East Hammond.

II

ATTRACTIVE POWER OF BIBLE STUDY

The workers at Brooks House faced the summer of 1927 with a knowledge that there were not sufficient funds available to engage a teaching force large enough to make possible the various classes in domestic science, manual training, and other forms of class work in addition to Bible instruction. Unwilling to omit all classes in view of the large number of children in the neighborhood who were expecting to participate in some form of regular activity during the midsummer weeks, the workers planned a morning Bible "at home" for the children of the district of the junior age and under. As the season advanced it became evident that Brooks House was destined to achieve a new record in sustained enrolment in its summer classes. While an average attendance of 200 was the record for the summer session, in no previous year had the classes held such large groups of the same children in constant attendance during the entire school period. The average attendance was 160. The delighted workers, fewer in number than in previous years, discovered that children came to their classes eagerly day after day to hear the Bible stories and engage in the Bible drills, memory work, hand work and song service.

The course of study adopted was "Knights of Service". The daily program follows:

Worship Period—Piano prelude; call to worship (hymn sung by the school); Lord's Prayer in unison; hymn; offering service; hymn; story; leader's prayer; hymn.

Music Period—Breathing exercises and calisthenics; fifteen minutes devoted to learning new hymns; five minutes given to "pep" songs and yells.

Bible Period—School separated into classes for study. In this period the classes engaged in Bible drills, memory work, reproduction of the Bible story in pantomime or spoken drama. The following stories were dramatized: Ruth and Naomi; David and Goliath; Story of Queen Esther. Scrap books for Kodiak Orphanage were made.

The above program was carried out in the Junior Department only. Hard work based on Bible stories was a feature of the program for the members of the Primary Department which had its separate assembly room.

How thoroughly cosmopolitan are the groups that gather to engage in the various activities at Brooks House was demonstrated one morning during the opening exercise of the Daily Vacation Bible Schools. Dr. C. M. Dinsmore, executive secretary of the Indiana Baptist State Convention, conducted a ceremony entitled "Lighting the Fire of Christian World Fellowship." The candle Dr. Dinsmore used had been lighted from the torch used

at the first International Older Boys' Conference, Helsingfors, Finland. The latter trophy had been sent by Mr. John Van Dis, world brotherhood secretary of the International Council of the Y. M. C. A., to the Chicago Coliseum last June to be used by the International Cabinet of Youth at their impressive service featured by the lighting of torches. On the platform with Dr. Dinsmore were a dozen boys and girls representing different racial groups enjoying privileges at Brooks House; the writer



EXHIBIT OF HANDWORK, PRIMARY DEPARTMENT, BROOKS HOUSE

recalls that among them were a Russian (Dan of the present sketch), a Japanese, Negro, Pole and Croatian.

The meaning of the candle ceremony is explained in the concluding chapter of "Young People and the World's Work":

"In the glow of this fire may we renew our sense of oneness as children of our Heavenly Father and disciples of Jesus Christ our Saviour. We are reminded of a fellowship that is the only hope of the world. In spite of the wars that have rent the nations we believe that in the end God 'will teach us of His ways,' and that all people



INFANT HYGIENE CLINIC AT BROOKS HOUSE. THE CLINIC SERVES ALL NATIONALITIES

'will walk in His paths.' As a token of this faith we light our individual torches of world fellowship, trusting that many opportunities may come to us to start real fires of Christian fellowship in our neighborhood and towns as well as to carry perpetually in our hearts that spirit of brotherhood which Jesus revealed on earth."

III

SACRED FELLOWSHIPS

That the one purpose underlying all activities in the twenty-six or more Neighborhood Houses maintained by Baptist home mission agencies, national, state and city, is to bring the participants into closer fellowship under Christian influences, was brought out in an analysis of

the religious activities at Brooks House made by Rev. John Hestenes, director of the Christian Center work of The American Baptist Home Mission Society. These activities, typical of those at other centers, include:

Sunday Schedule—Forenoon: Graded Sunday school for the neighborhood; afternoon: young men's Bible class; Polish worship service; intermediate young peoples' meeting at 6, led by one of the young people; older young people's service at 6, led by the young people. (The superintendent of the East Hammond schools recently addressed the combined young peoples' meeting, and was so impressed with the work that he arranged to have the service broadcast from one of the radio stations in Chicago.) Regular Sunday evening services are held for the community at 7 o'clock.



PASTORS AND MEMBERS OF CHOIRS WHO WERE IN ATTENDANCE AT THE CELEBRATION IN JULY, 1927



ANOTHER SCENE IN THE INFANT HYGIENE CLINIC AT BROOKS HOUSE

Weekday Schedule—Children's morning church every day for children before going to the public school; half-hour worship service for nursery children every morning; devotional period in industrial school on Saturdays. (Many of the work classes and clubs are opened with prayer and there is a spiritual tone to the teachers' approach in all the various group meetings.)

In order to reach all the children and young people with the gospel message, Thursday is set aside as a religious day. On that day and especially at night only religious activities are carried on. Eight different groups meet at the same time during the evening in definite gospel services, adapted to the ages and conditions of the group. Sometimes as many as 200 children,

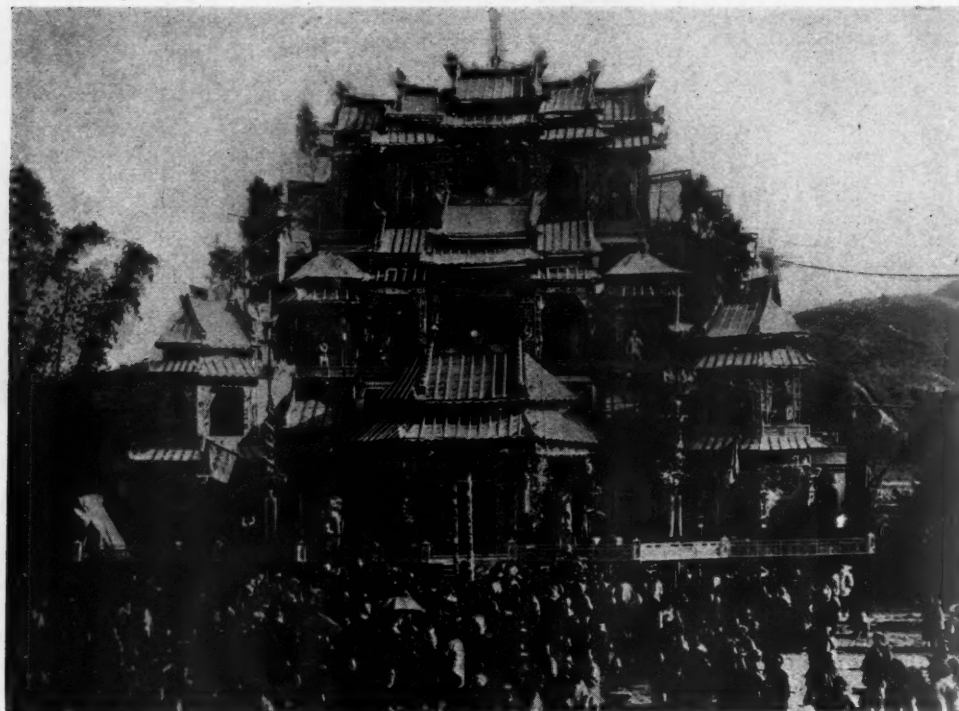
young people and adults meet on this night to worship and pray. Vacation interrupts only temporarily the Christian social ministry which, coupled with the religious activities, keeps the workers at our Neighborhood Houses fully employed during the seven days of the week the year round. The social activities may be grouped as follows: Athletics (Brooks House on October 30 dedicated its fine new gymnasium and residential quarters), clinics, clubs, community laundry, day nursery, dispensary, district nursing, dramatics, educational classes, employment bureau, entertainment, family welfare, home building, hygiene, industrial arts, kindergarten, library, social life, organization of fresh air activities, such as camps and outings, and vocational guidance.



THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE LATVIAN BAPTIST CHURCH OF BOSTON

What Living in China is Like These Days

MISSIONARY A. S. ADAMS OF HOPO WRITES OF CONDITIONS IN SEPTEMBER AND NARRATES SOME REMARKABLE INCIDENTS OF ANSWERED PRAYER



THE GREAT BUDDHIST TEMPLE AT SOUTH CHINA WITH THROGS OF WORSHIPPERS



THIS letter is written from Kityang. About a week ago I started from Hopo with intention of going to Sun Wu (Chang Miy) for our Hakka Convention. Now I am on my way back to Hopo, only a week after starting! (I mailed a letter to Dr. Franklin the day before I left Hopo!) The reasons for my turning back are as follows. First, I got word that Convention had been postponed for one month, to October 10th. Second, I found at Swatow that there was bad news from that section of country, and traveling was most uncertain and even dangerous. I waited several days in Swatow, including two days in a Chinese Hakka Inn, so as to get confirmation or otherwise of the rumors from the Sun Wu Kalpir section. Besides the heavily censored statements in the Swatow Chinese papers, information was brought by travelers just arrived in Swatow. It appears that a "Red" army of some 20,000 had broken away from the main group, and after defeat at Nau Chang, the capital of Kiangsi Province, had departed for the South where it expected to receive aid from the Red Peasant and Farmers' Unions group, scattered more or less along through the countryside. It is this "Army" which is endangering the peace of a wide area, including Sun Wu and Kalpir, and may even make an attack upon Swatow if chaotic conditions continue. It is rumored that

Canton has sent troops to disperse this "Red" group; but Canton's best troops are on the Yangtze, fighting. Hence there is some nervousness in Swatow over possible developments. The three days I was in Swatow extraordinary things were reported—such as a rising of peasants at Pu Ning, another at Chao Chao Yong; pirating of two ships outside Swatow Harbor entrance (one a British Jardine, one a China Merchants); an attack on Jardine's foreign agent in his bedroom at night by armed robbers who apparently wanted to kidnap him; the throwing of bombs by night (of the kind that make a big noise, but otherwise do little damage); the destruction or cutting of the railway line in three places in one night (the railway between Swatow and Chow Chowfu City). The posting up of Communist posters by night, the heavy traffic of inland people running away to "Foreign Parts," the movements of soldiers on train and launches, all show a state of unrest and uncertainty.

I find folks at home (and even Archie in his last letter to me) suppose that "now the Communists have been 'suppressed' everything is fine and we can all go back to our Stations."

The situation is by no means as simple as that. It is true for a time it looked as if the Communists were being suppressed, and many of their leaders have been killed, but many have run into hiding. Now when Genera

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Chiang Kai Shek resigns, the "Reds" think that *his* side is down, and automatically *their* side must go up, and that is how they are acting, showing that all sorts of trouble is brewing under the surface. Their animosity will be more against the military who have been suppressing them, who call themselves the "people," than against foreigners, at least for the time being, except perhaps in those places where they have been in direct contact with Russians. Things have been done in "suppressing" the Reds which I fear will leave the seeds of much trouble, for the Chinese are a revengeful race, at least the less educated portion of them are. Many people feel that the military have betrayed them, when they found that the peasants and labor unions were infringing on rights long held to belong to soldiers only, in some cases confiscating land belonging to soldiers fighting at the front. It almost looks as if what Russians call "class warfare" may be developed in China before long.

TWO REMARKABLE CASES OF RESCUE

Some of our Chinese Christians have remarkable stories to tell. Mr. Phang A. Ngo is one of our long standing Christians who has been successful in business at a place called Ho Tien, a day's journey to the West of Hopo. Since we have no church there he has had fellowship with a Presbyterian Church there. Some two months since, the "Red" agitators came to their market town and proceeded to organize Farmers' Unions and Red peasants. These three agitators from Canton called on the peasants to kill all "Capitalists" or rich men. They actually did shoot and execute eight merchants, leading men of the place, but our friend Phang was not among them. A few days since, as we traveled on the same boat, he told me of his experiences. In quite a matter of fact way he said:

"I believe more in prayer than I used to. Clearly, my life would have been taken except that God answers prayer. I was under arrest for three days by the Reds. Every effort to save me was made by my friends, even to paying \$600 for my ransom. My Presbyterian friends also prayed hard for me. But the third night word was brought to me that all negotiations had failed and I was to be shot at daybreak. But I had a miraculous deliverance. The prison was the Presbyterian church where I worshiped. There were armed guards within and without day and night. When first arrested I had heavy iron anklets put on me. I begged one of the guards to exchange these for lighter weight ones, and on the second day he consented and changed them. After they were fastened on I examined them closely, and noticed that one place seemed worn thinner and looked as if it could be broken if some tool were available. Just then I noticed a large iron nail several inches long projecting from the wall. I watched my opportunity, and each time the guard had a coughing spell I loosened the nail a little. When the nail moved grains of sand and lime fell to the floor, and might have been noticed, but through his coughing he did not hear this. Having thus secured an implement the next necessity was darkness. There was a small kerosene lamp burning, with a broken-down

chimney. I prayed very hard that the Lord would put out the light. Just then a big black moth came flying in, flew to and fro, and then plunged straight into the light and put it out. The guard did not trouble to relight it. I at once got busy with my "tool" and found my anklet easy to break. Then came time to change the guard, which was done every two hours. The outer guard came in to awaken another man to take his place. The inner guard was just around the corner. Somehow, the Lord being with me, I was able to slip out between the two of them without being seen. They did not discover I had escaped until daylight. They then went to my store in a rage and stole everything in it. They sent men to my home village and burnt my home, and I've lost more than \$2,000 worth of stuff, but I saved my life. I should not have been here today if the Lord hadn't answered prayer. The other eight men were killed."

A day or two later I talked with another man, who last year left our church work to go into business in Swatow. I asked how he was making it, and whether he was getting more "inner satisfaction" from his exchange or not. He confessed quite freely he was not, and expressed the hope that the way might open for him to come back into our work. Then he told me his experience:

"On my way down here to take this position, I had to pass through a lonely track of country, with few travelers. I had not been there long before I found a robber following me. At each point where he was about to rob me a traveler turned up to prevent him, and saved me. As I went I prayed hard to the Lord to deliver me, but I felt like Jonah running away when told to go to Nineveh. That robber followed me for nine li (about three miles, English reckoning), and I had many escapes and at last was able to shake him off."

It must be to the good that many people are discovering the fairy-tale character of the stuff put out by the propagandists that swing people off their feet by the extraordinary things told them. Mr. Phang said to me, "All we Chinese are getting pretty tired of the state of confusion in China, and some of us begin to doubt the success of the revolution." It may very well be that our Christian religion is coming to a day of new appreciation of it and opportunity for it. But it is better that they are discovering new values in prayer and Christian experience.

Mrs. Adams is staying at Kityang for a few weeks until the weather becomes cooler and conditions more settled. Mr. Whitman says there are many wild rumors flying at Hopo about conditions to the southwest and north of Hopo. It is a time of uncertainty still, and will be, I fear. We are glad our Hopo schools are able to open, and our hospital is so popular, and I am looking forward with great interest to the coming of Mrs. Dr. Lai. She will have a great opportunity to make a place for herself and render great service at Hopo.

We have been shocked and saddened at hearing of the death of Dr. Kwai Yit Tai. He was a man who can ill be spared in these times when the demand is so imperative for Chinese trained leadership. We all felt quite stunned when we heard it.



Mission Refugees Trek Across Tibet

A THRILLING EPISODE OF MISSIONARY EXPERIENCE



OW ten American and English men, women and children made their way from Yunnan Province in West China to Rangoon in Burma, bridging raging rivers and climbing 15,000-foot passes of the snowy Himalayas on a five months' trip, is told in a special dispatch from Rangoon to the *New York Times*. The story is full of thrills and surpasses fiction in interest. It shows what missionaries can dare, do and endure. The dispatch follows, dated Rangoon, October 19:

A party of English and American missionaries with their wives and children, ten in all, not including the carriers, has just arrived here from Tseku, China, whence they fled on May 23, when all foreigners in Yunnan Province were advised to leave by the safest route.

The party, led by the Rev. E. G. Barton, an Englishman, chose a little-known route from Tseku to Fort Hertz, in Upper Burma, a route which no white women or children ever before traversed. It led through tangled jungles, over snow-covered mountains 15,000 feet high and through uncharted regions infested by lawless tribes and brigands.

The journey was made all the more difficult because of the merciless rains of the monsoon season. Many unnamed rivers had to be crossed, some of which were so swelled by the rains that it was impossible to ford them and it was necessary to build bridges. Several times the men were compelled to hack their way through dense jungle stretches.

According to the Rev. J. Russell Morse, American member of the party, who is accompanied by his wife and two small children, the trip from Tseku to Fort Hertz took forty-eight days, and twenty-two days more were required to get from Fort Hertz to the railhead at Mitkyina, whence they traveled by easy stages to Rangoon.

The others in the party besides the Rev. Mr. Barton and the Morse family were the Rev. Mr. and Mrs. J. Clifford Morrison and their two young children and Mrs. Mary E. Lewer, a widow, and her two daughters.

So far as known, this route has been used only twice before by foreigners and then only during the dry season. Thirty-four years ago it was crossed by Prince Henry of Orleans and four years ago by Captain Kingdon Ward.

The Morse family went to China on mission work in 1921 and were posted at Batang, in Szechwan, near the Tibetan border. They were on their way to Atuntse to open a mission center there when the anti-foreign demonstration started and evacuation orders were given.

The Morse family joined with the others, then led by the Rev. Mr. Barton, and started from Weisi for Tseku on May 10. Several days were spent in Tseku, which was considered comparatively safe until reports reached there of the killing of Americans at Nanking. After receiving reports, they decided to make for India.

The route from Tseku to Mekong led across Mekong-Salween Divide, over a snow-covered mountain pass 15,000 feet high to Bahanglo, on the Sewa River, a branch of the River Salween. They followed the latter

river to Sukin and then traveled west across the Salween-Irrawaddy Divide and over another snow-covered pass 12,000 feet high to the headwaters of the Irrawaddy and thence to Fort Hertz.

They met many kinds of peoples, including Chinese, Tibetans, Lutzus, Lisu and Khaiyoung Kachins, but no bandits. Several encounters were had with poisonous snakes, and many monkeys were seen, but no tigers or other large beasts.

The missionaries say that the route followed might be developed and used to great advantage for advancing the trade interests of Burma, for it would enable Burma to send tea to Tibet and the Tibetans to come to Burma to trade, but because of the present state of disorders in China, with anarchy and banditry, trade between Tibet and Burma is impossible.

The Times adds: The itinerary of the missionaries would have taken them more than 1,000 miles. The mountains which they crossed were probably the Snowy Range, a spur of the Himalayas. It was this mountain barrier that forced them to follow the Mekong River Valley into Tibet, through the two passes, and down the Irrawaddy River Valley into Burma.



Some Findings in China En Route to America

BY C. HENDERSHOT

(The writer of this article went out to become Principal of Cushing High School, Rangoon, Burma, under the American Baptist Foreign Mission Society. While coming home last spring on furlough he spent six weeks in China, studying conditions, with results which he gives in these Findings. He is now studying in the University of Chicago. We welcome him to our pages.—Ed.)

WE ARE not anti-Christ. In fact Jesus was the greatest Revolutionary the world has ever known and as such is a friend of our cause." Thus, according to my interpreter, ran the virulent address of a lecturer of the Central Political and Military Academy, the West Point of South China, in Whampoa, seven or eight miles down the river from Canton. He stood before our group of 180 Americans, English and Japanese, besides Chinese, and in Mandarin fervently declared himself to be a Christian but a supporter of the Revolution. It was in March of this year. As guests of the Academy we were shown through the buildings and grounds and then served lunch.

Another young lecturer told me that he came from a Christian home. Both of these men were from the North. These, along with others, pointed out that it is not Christ to whom they are opposed, but to imperialism parading under His name. We were presented with propaganda in the form of printed matter and cartoons. One of the latter shows an entrance being won into China by the missionary, but right at his heels come capitalists and imperialists with their guns and warships.

The Chinese view of the situation was rather clearly stated by one of the veteran leaders of the Kuomintang, the Nationalists. He said, "You are aware that there is a possible brief against Christianity." It need only be mentioned here that the occasion of the murder of two German missionaries of the Roman Catholic Church in Shantung in November, 1897, was seized upon as an excuse for the demanding of an indemnity, the securing of mining rights, and the forcing of a lease of the port of Kiaochow for ninety-nine years. This led to the cession under duress of Port Arthur to Russia and Weihaiwei to Great Britain, covetous and jealous as they were. "Of course," he went on to say, "we have exploited these opportunities." He gave me the impression that they were leaving no stone unturned that might yield the slightest aid to their cause. When objection was raised to the principle of the end justifying the means, he calmly pointed to the propaganda carried on by our own country only ten years ago.

One purpose of my visit to China was to get some definite information on the status and hopes of Christian Missions there. I asked this English-trained politician, "Is there any place in the China of the future for Christ and Christian Missions? Do they have any contribution to make?"

"Yes," came the unhesitating reply. "Christianity has already made a big contribution to China in the way of hospitals, schools, and its teachings of unselfish service. China will never become a Christian nation in the

sense that Christianity will become the predominating religion, but to the future philosophy of the Chinese Christ does have a contribution, particularly in His teachings of love and service." A minute later he continued, in a reflective mood, "You know sometimes I wish that I didn't know as much about the Bible as I do." "Why?" I asked. "Well, I would have been able to do some things that I haven't been able to do."

Historically the Kuomintang is not anti-Christian. On the contrary, Sun Yat-Sen, the beloved ex-leader of the party around whom a cult is being built today, was a friend of Christianity. Referring to him, this same man remarked, "If he knew what is being said today against Christianity, he would turn over in his grave."

Although many of the Nationalist leaders may admire the lowly Nazarene, it is no secret that many of His Chinese disciples have suffered for no other reason than that they professed His name. A missionary from Kweilun, in Kuangsi Province, told me of a recent incident in that place when one of the Christians was branded on each cheek with characters designating him a "running dog of the foreigners." The Christians have been tried with fire in a very literal sense. Some have failed but many are being refined, established in their faith, and led to a deeper consecration to serve. They deserve the highest commendation for the splendid way in which they have taken up the work laid down by their foreign leaders.

"Bear in mind," a Nationalist leader cautioned me, "that these are revolutionary times, that there is a tremendous change taking place economically and socially as well as politically that only the term revolution can describe." He is right. We need to remember it with compassion. What England, Europe, and to a less extent the United States have taken centuries to accomplish, is being attempted in China in one generation: a transition from monarchy to democracy, from handicrafts to a unionized machine age; from social restrictions to social freedom. China is to be pitied. It does not know where it is nor to where it is going, but one thing is sure—its lethargy of twenty or thirty centuries has been transformed suddenly to a great dynamic force. One missionary said, "We have been praying for this for years and we should not be disappointed if it doesn't come just the way we expected it."

What China needs most from us is sympathy, an appreciation of her problems and her aspirations. We may suffer from her floundering, but a great, powerful China is being born, potentially a valuable friend, but just as potentially an inveterate herculean enemy, depending on our attitude toward her in this time of transitional turmoil. Can we be the Good Samaritan?

Chinese Christians may continue to suffer persecution. But China has had a glimpse of the humble, human, self-sacrificing, understanding, living Nazarene, a glimpse that in these turbulent times is being enhanced and indelibly stamped in the life of that country by the blood of martyrs, a glimpse that even as in the past will draw lives nearer His Cross.



A Christmas Prayer

Draw near to us, Thou Blessed Saviour! Even as Thou didst draw near unto the world upon that joyful day which we celebrate, so draw near to each soul today. May all Thy messages be as angel-voices to us. May we hear the heavens crying unto the earth and may the earth answer back again. Now, after so many years of light and knowledge, may man join with angels, and may the hearts of men be attuned to praise Thee. And that we may praise Thee, may we learn to love one another here upon earth, finding out that secret love which we shall give to Thee and to Thine own heavenly land. May we find it more blessed to give than to receive, as Thou has said. Amen.

"Peace on Earth"

Bethlehem hills that solemn night
Softly beheld a golden sight,
Thrilled to a burst of holy sound:
"Glory to God in the farthest height,
Peace on earth
To men of worth,
Men in whom God's grace is found!"

How can we reach and catch the song?
How, in our Babel of wrath and wrong,
Can we capture the holy strain again
That has wandered far, so far and long,
On land and sea
So far and free:
"Peace on earth and good will to men?"

Hushed in the dawning of love's great light,
Brothers all in the angels' sight,
Some glad day we shall catch the sound:
"Glory to God in the farthest height,
Peace on earth
To men of worth,
Men in whom God's grace is found!"

—Amos R. Wells.

A Beautiful Christmas Custom

There are many pretty customs observed at Christmas time in different countries. One of the prettiest of these is thus described by a traveler in Sweden:

One wintry afternoon at Christmastide I had been skating on a pretty lake three miles from Gothenburg. On my way home I noticed that at every farmer's house there was erected, in the middle of the dooryard, a pole, to the top of which was bound a large, full sheaf of grain.

"Why is this?" I asked my companion.

"Oh, that's for the birds," he answered, "for the little wild birds. They must have a merry Christmas, too, you know."

Yes, so it is; a peasant in Sweden will not sit down with

his children to a Christmas dinner, indoors, till he has first raised aloft a Christmas dinner for the little birds that live in the cold and snow without.

Christmas and Missions

Two very important events are connected with the Christmas of 1786, and it is also remarkable that they both relate to missions. It was on that day that William Carey, the great Baptist missionary, and Charles Grant, one of the founders of the Church Missionary Society, first formally set forth their views on the subject of missions, and it was on that day also that Dr. Coke and his three companions landed at Antigua in the West Indies, for the purpose of prosecuting missionary operations there. Surely Dr. Coke and his friends must have regarded it as almost significant that they, the messengers of the gospel of peace and goodwill to men, should have reached the scene of their future labors on the day which commemorates the birth of the Prince of Peace.—*Rev. W. S. McTavish.*

Thoughts for Christmas

The secret of the true Christmas spirit is in forgetting self and finding happiness in others' joy. It is the spirit of the heavenly host: their own personalities are in the background as they sing their tidings of great joy to the world.

"For somehow, not only for Christmas, but all the long year through,
The joy that you give to others, is the joy that comes back to you."

In all our thinking about Christmas we must not forget to think of Him through whom it has all come; in all our cherishing of fond memories we must not fail to remember what He has done for and been to the world. We have our differing ways of thinking of Jesus, and of interpreting the great mystery of His life and death, and yet there are some great fundamental facts about Him in which we all agree. His coming, no matter how we may interpret or understand it, has been the great event in the history of the world, and has made more difference than all the things that have happened since the beginning of time. With all its tragedy, life has had new hope and gladness and joy since He came; with all its mystery and darkness, there was a glorious light shed upon its way with His birth and appearing. That is the glorious fact, the full satisfaction of the contemplation of which we ought not to miss.—*The New Outlook.*

Christmas is not a day on which we are called to celebrate a dead Jesus, but one which speaks to us of life and calls us to come face to face with a Friend, who is waiting to talk with us, to help us, to set us free, and to give us the light we need to face the darkness round about us.—*T. R. Glover.*



THE EDITOR'S POINT OF VIEW



PERPETUATING CHRISTMAS

Shall Christmas come, with its happy greetings and wishes, its family reunions and gifts, its remembrance of worthy persons and causes, its grateful praise to God for the supreme gift of His Son—come and then go, leaving only a wake of pleasant memories and gladsome hours? Or is it possible to perpetuate the influence of this joyful celebration of the day of days which gave the world a new dating and a new life?

If possible it certainly is desirable; and we believe it possible. That depends upon what we are willing to do, and how seriously we take it. We have the determining voice as to what we will perpetuate in our own lives. Christmas is in its nature a festival of Joy. "Joy to the world, the Lord is come," is a true interpretation of the wonderful event that began the transformation of human history. If we enter into the joy of the day, why should we not carry that same spirit of joy on into the days that follow, and make it indeed the spirit of the daily life? And if we did, what a different atmosphere we should help to create in our immediate circle. Is there any good reason why the joy which Christmas brings should not be an abiding element in the Christian's life?

Then, Christmas is a celebration of Peace. It is the birthday of the Prince of Peace, observed in His honor. Its spirit is that of kindness, goodwill, forgiveness, unselfishness, brotherhood. If we enter into the spirit of peace on this day, why not carry that also into the weeks and months that follow? In practical ways, not merely emotional or sentimental, and in both individual and wider relations. It is better to live peace than to talk it, no matter how eloquent the talk may be. The question of war or peace among the nations is a vital question, apparently no nearer settlement than when the great war came to a close. War will be outlawed when all the followers of the Prince of Peace resolve upon it, and act, not before. To perpetuate the Christmas spirit of peace would aid in the creation of the public opinion that can compel arbitration and eliminate war as a means of settling disputes.

Christmas preeminently represents Love—the Father's love gift to the world of His only begotten Son, that the world through Him might be saved. Unless love comes with Christmas it is a barren festival, devoid of its highest meaning. If love comes and goes with Christmas there will be a barren life. Only as the Christmas spirit of love, joy and peace is perpetuated in the individual life, and through individuals in the church and nation can we hope for a Christian America and a Christianized world.

THE UPWARD TREND

When there are cheering signs it is good to note them. There is nothing like the optimistic spirit to lead on to success. The evidences are many that the denomination is on the advance. Here are some of the bright facts that come from headquarters:

A gift of \$50,000 has been received by the Board of Missionary Cooperation from Mr. and Mrs. Edward L. Ballard of New York City, as a contribution to the denominational work of the year. With the exception of the donations of Mr. Rockefeller, this is the largest individual contribution to the Northern Baptist budget since the New World Movement. Mr. and Mrs. Ballard gave the money to be credited to the Park Avenue Church, over and above the quota of that church for the year. In this connection it is interesting to note that Park Avenue has the largest quota of any church in the denomination, and has regularly sustained its giving to the unified program on the high level established during the New World Movement.

It may be that this generous gift will be the signal for a return, on the part of those who are able, to the practice of giving large sums to supplement the regularly pledged church quotas. In fact there are indications that something of the sort is likely to happen. The extraordinary reception accorded President Coleman of the Northern Baptist Convention, and the close attention given by laymen to his presentation of the denomination's needs, are most significant.

Mr. Coleman, in his straightforward, business man's analysis of the budget situation, emphasizes the fact that even if the churches pay in the full amount asked of them, the budget will still be a million dollars short unless donations apart from the quotas are obtained in sufficient volume to make up the required amount. In other words, to realize the full amount of a budget which has been reduced until it represents the hard-pan minimum on which the work authorized can be sustained, it is necessary for individuals who are able to give extraordinary sums to produce the million dollars that will otherwise be lacking. Volunteer committees of laymen, stirred to action by Mr. Coleman's appeal, are now at work in many localities, bent on obtaining enough individual gifts to insure payment of the full million.

Still another ground for encouragement is reported by the Board of Missionary Cooperation. The receipts of the Board to October 1st, covering the first five months of the fiscal year, were the largest, for the months in question, during a period of four years. This does not mean that we are getting all the money we need, but it does mean that we are forging ahead in an educational process.

A NOTABLE MEETING

The mid-year meeting of the Board of Missionary Cooperation, held in Chicago, November 2-3, proved in many ways a most notable session. We can only summarize its outstanding features, leaving a full report for January issue. The spirit of hopefulness was unmistakably discernible. No one could listen to the encouraging reports by all the State representatives, especially with respect to the increasing number of churches meeting their quotas on the one-twelfth remittance plan each month, without realizing that the denomination is gird-

ing itself anew to its world task and that the tide of missionary interest and enthusiasm has actually turned. A marked spiritual emphasis was likewise noticeable. It was reiterated again and again that the motive to which the denomination would most loyally respond was not membership on some church honor roll or the adoption of a numerical quota or some remittance method, however commendable and helpful these may be, but rather the basic spiritual reality of the missionary enterprise and its identification with the purpose of God for the world as revealed by the coming of Christ into the world.

The spontaneous response to Missionary G. H. Brock's stirring appeal on behalf of reinforcements to India was a genuine surprise. Within less than five minutes following his eloquent and dramatic plea those present, under the initiation of a state secretary, had pledged \$6,242 in order to finance the sending of a new missionary family to India. Here was a concrete case of impression followed by expression. Another noteworthy feature was the spirit of genuine cooperation. This was never more in evidence. In the budget conferences during the three days preceding the meeting of the Board itself there was such a wholesome frankness and such a fine disposition to realize the claims of various organizations for larger support that denominational cooperation came to have a new significance. These budget reviews made it increasingly clear that the work of Northern Baptists, scattered throughout the world in thirty-four states at home and in a score or more of foreign lands, cannot progress faster everywhere than it does anywhere. A recognition of this principle must underlie all denominational cooperation. The strong conviction brought out in the closing session was that the denomination faces a task that is not impossible but easily possible. As one of the Board members commented, when the budget for next year had been approved, "It now remains for us to raise 100% of this budget. If we were determined enough we could come up to the close of next fiscal year with the entire amount secured. It is marvelous what missionary achievements have been made possible by our relatively small expenditures. How much more we could accomplish with increased resources."

QUESTIONS FOR THE LAYMEN

A copy of the "Primer of the Northern Baptist Laymen" brings to mind the fact that Dr. George Earl, chairman of the Layman's Council, is giving the Baptist laymen something to think about and discuss. His hope is that small groups of laymen will gather in our churches generally to consider these questions, answer them, criticize them, suggest others, give reasons for and against them, and in a word get the laymen talking, discussing, arguing, until there shall develop a Baptist *esprit de corps* which is greatly needed. Anything but stagnation, indifference and ignorance.

We are told that the purpose of the "Primer" is to obtain the opinions of a large number of laymen concerning our denomination in its service to the world, to challenge them to think seriously of their discipleship, and to enlist them in definite endeavor for Christ and the church. We should say that the very first question ought to start something in every group that faces it. Here it is: "Shall the Denomination live? If so, why? If not, why?" That

is startling enough. Whoever suggested raising such a question as that and asking a group of Baptists to answer it? But here it is, and when the group comes really to take it seriously, the answers are not apt to pour in as rapidly as might have been expected. If you get a satisfactory answer, the denomination will have in you a stronger and more loyal layman. One of our great needs surely is to know whether the Baptists have a message and mission any longer, and therefore a solid reason for living.

The second question is equally provocative of debate: "Have we any right to call the United States a Christian nation? Give reasons." We certainly have a right and duty to try to make it so, and then there will be no worry as to what we call it. We shall not give all of the eleven questions now, but leave our readers to think of these: "What are some of the really worthwhile contributions Baptists have made to the cause of Christ?" "What are some of the strong elements of our denominational life?" "What the weaknesses?" "What would you like to see the Baptist laymen do?" We should like to preach a sermon with the last question for a text; but editorials must not be sermons, and it will doubtless be more to the point for the laymen to ask that of themselves. We can suggest, however, that one thing we would like to see them do is to form groups, discuss all these questions in the "Primer" with gusto, get thoroughly stirred up, and then tackle in earnest the full task which a Baptist layman in this age is given to do in his local church and his wider Kingdom relations, if he is to be true to the Master whom he professes to serve and love.

When that millennial day comes there will be no more asking of that "Question No. 8: Why do not Baptist laymen's organizations succeed?"

THE SAME PROBLEMS OVERSEAS

It is certainly interesting to discover that native churches in our mission fields are faced with the same problems that give our home churches concern. From remote West China, Missionary F. J. Bradshaw sends a report of the Loshan church meeting and Christmas day feast which has some strangely familiar features. First come the facts, which are fresh: the members were out *en masse*; the secretaries of departments gave their reports—the pastoral, Sunday school, social, educational, medical, rural, reception, woman's evangelistic, Dorcas society and woman's visiting. Then the secretaries were elected for the new year, these forming the work committee. After which the following problems were taken from the agenda and discussed, with results indicated:

- (1) Shall we give up the midweek prayer meeting? No, we shall each support it.
- (2) Should members all engage in some form of Christian service? YES, and we shall each sign up for one or more.
- (3) What forms of Christian service should we as a body major in this new year?
- (4) We are in debt for running expenses, and what does God want us to do about it?
- (5) Shall we make our subscriptions in copper or silver for the new year?
- (6) How shall we deepen our spiritual lives and have God consciously with us?

Some suggestive motions put through were: That we

revive our monthly conference and business meeting. That we section off our district and appoint a leader for each section who shall choose his or her own helpers, whose duties shall be to know, visit and encourage all the members, inquirers and Sunday school attendants in the district, and to report any needing a pastoral visit. That two months of house-to-house prayer meetings be held during the year. That we reopen our evangelistic work in the north suburb. All of which shows that the Loshan Church in West China has an open vision and a due sense of its responsibilities.

NOTE AND COMMENT

¶ What mighty changes are wrought by the work of missionaries may be realized from a recent comparison reported by Rev. John Firth, veteran missionary in Assam. He writes: "I came here thirty-four years ago and found only twelve Christians. Now there are 1,500 Christians on these fields so hard to cultivate. It is wonderful what God can do even in the plains of Assam."

¶ The inauguration of Dr. Avery A. Shaw as President of Denison University was a most impressive occasion. Ninety-five educational institutions, from Harvard and Yale down through the long list in order of their founding, were represented in the academic procession. The exercises included an outdoor pageant in addition to the inaugural exercises and dinner. President Shaw was happy in his address, and begins his administration under the happiest auspices. Dr. Frank W. Padelford was made an LL. D., and gave the chief address at the dinner. Alumni, students and friends of Denison are all in the congratulatory mood.

¶ A friend in Faribault, Minnesota, asks if it would not add much interest to MISSIONS to print maps showing the different fields and their locations. Doubtless it would, and we intend to do so as often as is practicable. The matter of economy has also to enter in. In the course of 1928 we shall try to put the fields on the map.

¶ Dr. R. E. Farrier, who retires from the position of New York state promotion director after years of devoted and successful service, was the guest of honor at a dinner given in connection with the State Convention at Elmira, and was presented with a handsome gold watch and chain in appreciation of his work. He has earned the home life which he now hopes to enjoy.

¶ As we go to press, word comes from Newton Centre that the Baptist women of New England have undertaken to raise \$100,000 to endow a Chair of Missions at the Newton Theological Institution. This chair was the first aim stated by President Herrick in announcing the campaign for \$1,000,000, which is under way. Mrs. Herrick is the general chairman of the woman's campaign committee, which plans to reach the women of the churches in December. We hope the day is not far distant when every seminary will have such a chair, making for a thoroughly informed missionary ministry.

¶ Last January and February thousands of Baptists adopted the plan of reading a chapter a day in Luke and the Acts, to the great promotion of Bible reading and the family altar. This next January it is proposed to read the Gospel of Matthew, and in February the Gospel of John. As an aid the

American Bible Society offers its one-cent editions of these Gospels. Many will find these convenient to carry in the pocket.

¶ Storer College has met with a very serious blow in the destruction by fire of Anthony Hall, its main recitation building. In this building, which was totally destroyed, save the outer walls, was the college library with about 7,000 carefully selected volumes, the chapel hall with valuable oil portraits and class groups, the executive offices, laboratories and class rooms. The total loss is estimated at \$50,000, with insurance one-third of that amount; but the loss is far beyond the money value. The friends of Negro education will need to rally at once to the help of this worthy institution, one of the best of our Home Mission schools, as well as one of the oldest and most distinctively religious in atmosphere and tradition. Storer has the distinction of never having had a debt, due to the closest application of careful business principles. President Henry T. McDonald has put his life into the school, which was founded by the Free Baptists, and has never had a larger attendance nor been more needed than today.

¶ At the recent meeting of the Executive Committee of the Northern Baptist Convention in Chicago, Dr. William C. Bitting resigned the office of Corresponding Secretary, which he has held without salary for twenty years, since the Convention was organized at Oklahoma City in 1907. The resignation was accepted with regret, to take effect in March next, and a committee was appointed to draft an appropriate minute recognizing the large service rendered. Dr. Bitting's friends will agree that he has earned the rest which he now seeks to secure, and will hope that he may long enjoy it. In promptness, accuracy, brotherliness and courtesy he has been a model secretary, devoted to the interests of the Convention and the denomination.

¶ President Coleman in his addresses gives his unqualified commendation as a business man of the manner in which the business affairs of our denominational organizations are conducted. He says: "I do not know of any business organization with which I am connected where we have the loyalty of the workers that we have in our societies and boards. Away with the criticism that we are wasting too much money in overhead. We can be proud of our organizations and give them our hearty support." It should be remembered, in this connection, that Mr. Coleman is qualified to judge, having been for years on the executive and finance committees of the Northern Baptist Convention. There is no man in the denomination whose opinion should carry more weight in this matter.

¶ An effort is being made to have Sunday, December 4, generally observed as Bible Sunday in the churches. The New York Bible Society announces that it has arranged for the delivery of a million Bibles at its New York headquarters, for circulation in the city and port. This is the largest order ever placed by the Society, and is necessary to meet the increasing demands. Twenty-two languages are included in the order, the largest number in English. Bibles are available in sixty-seven languages and in raised type for the blind.

¶ "The New Home Missions is the whole Protestant Church of Christian America at work at the colossal and critical problem of saving America for Christ, that America in turn may fulfil her obligations in the consummation of world redemption." That is a definition worth putting in one's note book or memory. It was given at one of our Northern Baptist Conventions by Dr. Wallace Petty.



GUESTS AT THE PEABODY-MONTGOMERY REST HAVEN AT TAUNGGYI, BURMA

Rebuilding Lives at Taunggyi, Burma

BY LIZBETH HUGHES



READERS of this story will have heard of the happy opening and dedication on January 1st of this year, when our own dear Mrs. Goodman and other friends from near and far were with us to share our joy in the completion of this beautiful home here in the hills. I need not repeat any of the experiences of that day. The furnishing was not quite completed then as furniture ordered in Rangoon and Moulmein had not arrived. By the middle of January all was ready for our guests but we were not quite ready to bid them come. One reason was that Miss Whitehead and I felt we must go to Moulmein in January and share in the joy there of the completion of the splendid new buildings which we had begun some years before. These two dedications, signaling two great longings come true, came very close together and made us the happiest people in Burma, I think.

Another reason for delaying the opening was that we had not succeeded in securing just the kind of nurse-matron we wanted to care for guests when here. We knew God had some one ready for us and all we could do was to ask that we be led to her. When we were in Moulmein we learned that one of our former students and a graduate of Morton Lane was home from her Rangoon Hospital training because the work there was too hard for her. She has been threatened with the same dread disease we are battling here, and had lost one sister from the disease a few years ago. She has had about two years' training and part of it was in the tubercular ward of the Rangoon Hospital. We knew of her ability, her sweet, helpful disposition, her steady habits and love of work when health permitted, and so we called her to come and see us. She did so and was glad to come to Taunggyi and help girls find here what her dear sister

failed to find, as there was no place then where she could seek for health. We were sure we had found just the one needed and the months since she came to us have proved that we made no mistake. Ma Yi has done splendid service and we hope she may be with us for years.

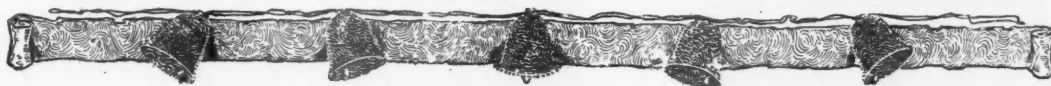
When she came up the middle of February she brought with her our first guest. It has been nearly three and a half months since we began the work so dear to us. They have been happy months, for our family of sixteen—Ma Hla May, Naw Kittie Po Thein, Ma May Ma, Ma Nyein Shwe, Ma Nyein May, Ma Grace, Mavis Saviel, Ma Yin Mya, Ma Mya Sein Yin, Ma Kyin Sein, Ma Pyu Than, Ma Thein Yin, Miriam, Ma Thounng Sein, Ma Thet, and Ma Nyein Tha—has been a unit in cheeriness, helpfulness and cooperation in doing what we have asked of them. There have been many hearty laughs over the milk-drinking, egg-taking, early retiring and late rising, and a happier family it would be hard to find. Over our fireplace is the banner "Cheerio." It exactly expresses the atmosphere of Rest-Haven ever since the first student came to its shelter. At first walks were very short, only over to "The Rocks" near our own home, but gradually they got longer till one could hear laughter from the trails that wind along the hill east of the home. A few looked longingly at the Crag, but we did not smile on the desire to go and none attempted it.

There were dinners on the rocks, birthdays to celebrate, callers to entertain, frolics to plan and carry out, books to read and letters to write, "milking time" to observe three times a day, when huge tumblers of rich creamy milk went down whether it wanted to or not, strict rest hours to observe, and many other things to make every day pass happily and swiftly. No one wanted to go home when the time came to go, except one who had never been away from home before and who had her little

spells of homesickness. She stayed seven weeks, so we count her as a "winner" even if she did not stay a year.

The Rest-Haven itself and its equipment are all we could ask. Some of the girls, who have pleasant homes and who have had the privilege of college days, have said that Rest-Haven is heaven. I think there is a bit of exaggeration there, but certainly our little home in the hills is lovely in every way. The big sleeping porch was very popular, and girls wonder how they will endure mosquito nets when they return to the plains. We had a little folding organ, a victrola and a banjo to help in the music. There were the weekly Sunday school class and Sunday Vesper service at sunset, together with morning and evening prayer, to turn the hearts of all to the God who alone can heal and help. Sometimes happy evenings were spent in our home with some of the neighbors, here for the hot season only. Searching the near-by hills for flowers was very popular, especially in the sunny morning hours. There was much to make the days pass

happily and the big scales show that many pounds were gained by everyone. Dr. Henderson kept an interested as well as professional eye on each one, and we feel that the rest and care here have worked marvels for all. Some are to stay on awhile, but almost all have returned to studies or to teaching that would not have been possible had Rest-Haven not opened its doors to them when the need was so evident. None who have been with us have had active tuberculosis, but all except one were dangerously near it. Some have passed the active stage and found here the rest they needed for complete restoration to the health they so desperately crave. Those who have returned to work showed most plainly the gain, registered in our books in pounds, and in their faces and bodies in healthier color and rounded cheeks. All who have been here have expressed over and over again their gratitude for the beautiful home provided for them and the care that made life so happy for them here. To many of them this means a new lease of life.



A Bit of Prairie Gossip

BY COE HAYNE

A CLUSTER of store buildings and homes dominated by three grain elevators set in a rolling prairie, the village of Powers Lake, North Dakota, does not have its name printed in black-faced type on maps. Each day a passenger train stops at the station on its way north and again in the evening on its return trip south. Main Street in Powers Lake is two blocks long, but during the course of a week considerable trading is done thereon by the farmers and ranchmen who live within a radius of twenty miles of the place.

On the day after the Fourth of July, 1926, when that day fell on a Sunday, Powers Lake was not celebrating and nearly everyone in town motored to some other point. Quite a number drove ninety miles to attend a gospel tent meeting. So the hotel had not prepared for many dinner guests. Greatly to the landlady's surprise the noon hour found her tables all occupied. Preparations had been made for a host of folks on the Fourth; few had come. Mrs. Nelson laughingly told her guests that she had a "warmed-over" dinner for them on this Monday following the Fourth. The guests were men for the most part and they were hungry. Perhaps this combination of circumstances helped the landlady "get by" with her difficulty. The cook seemed to take the matter as a joke for there was much laughter in the kitchen. The men good-naturedly accepted what was set before them.

One guest entered late. He was a tall, cleanly built man of middle age, rather deliberate of speech. Dakota winds and sun had left their impress on his face. The men in the dining room greeted him familiarly. With meek severity the landlady told him there was nothing left for him.

"There was a lot to eat yesterday and none of you came to get it," she reminded him. Her voice carried through the swinging doors into the kitchen and set the cook and her helpers to laughing.

"Just bring me a couple of fried eggs—anything you have."

"Where you been celebrating the Fourth?" asked a boarder.

"Been sitting a spell with little Jean," said the late comer.

A hush descended upon the group. Little Jean! For ten months now she had lain in bed following a malady that had wrecked her beautiful body.

"Asked her if she'd like to have me carry her about the yard in my arms, but she said that she was perfectly contented where she was."

The cook and the dishwasher came to the kitchen doorway to listen.

Little Jean had more company than any other person in town. One after the other the men about the table began to talk about her. She was Main Street's sweetheart.

"I couldn't stand it to see her like that and didn't go again for thirty days," said one of the men.

"But she keeps smiling," said another.

"Lies there turning that hand mirror one way and another so that she can see who's a-coming."

"They say they are going to take Jean to Minneapolis to a big hospital."

"Just wish they could bring her back well," said Mrs. Nelson. "There were enough playthings sent her last Christmas by folks in this town to keep her busy a year."

Later the Ford agent on Main Street made his contribution to this bit of gossip. "Her father went to France for Canada; killed in action. First she prayed that God would take her like He has others who maybe hadn't suffered as much as she did, but now she says she is willing to live if He wants her to."

It was good to get to the heart of little Jean's town out there where the gopher prairies begin.

The Entire Task of the Church—As Achieved by the Religious Press

BY HOWARD B. GROSE

From an Address at the Baptist Missionary Convention of New York at Elmira, October 27.



FOETY-FIVE years ago this month Dr. Edward Bright, its President, sent me up to Watertown to report the New York State Convention for *The Examiner*. That was my initial contact with this venerable body, which celebrated its seventy-fifth anniversary that year. A few years later, in my first pastorate, in Poughkeepsie, it was my honor to welcome the Convention to the hospitality of the First Church there. It is a privilege today to renew the ties of association and friendship, and to come as a representative of the religious press.

Speaking to my subject, let me say at once that *the entire task of the church could not possibly be achieved without the religious press*. In qualifying to express that opinion you will pardon a personal word. I have been familiar with the denominational papers since as a boy of seven I looked out weekly for *The Watchman and Reflector* of Boston and *The Examiner and Chronicle* of New York, as the mail came to my father's parsonage in this state. It is more than fifty years since I became connected with our denominational papers—as associate editor with Dr. Bright on *The Examiner*, later with Dr. Horr on *The Watchman*, while during my pastorates I was a regular contributor to *The Standard of Chicago*—a paper which under the editorship of Dr. Justin A. Smith wielded an incalculable influence upon the denominational development in the Great West. Then for twenty-four years now I have been editor of a missionary magazine—so that for two-thirds of my life I have had to do directly with the religious press of the denomination.

Let me change the wording of the subject slightly. "Achieved" does not seem to fit here. What a state convention or a missionary society or a church has achieved as a part of the whole task can be estimated; but the religious press cannot be reckoned with in that way. It is not an organization with a budget, program and staff, and deeds that can be recorded in annual reports. *It is an influence*, and influence is imponderable and immeasurable. We all know that the influence of the printed page has opened myriad eyes to the saving truth and started innumerable feet on the path of spiritual transformation; but we know also that that influence works in secret and cannot be catalogued or embalmed in statistics. Let us phrase it this way: "The Entire Task of the Church—as achieved with the aid of a religious press truly religious and fully functioning."

I put in that qualification because in my opinion *the degree to which the religious press counts as a factor in achieving the entire task of the church is dependent absolutely upon the degree to which it measures up to its responsibilities—informational, interpretative, inspirational—with the supreme aim of making all minister to the intellectual, moral and spiritual growth of its readers*. Every article and editorial should be submitted to the test—what effect will this editorial or article have upon the

reader? And beyond him, upon the church and the cause of Christ in the world?

I do not propose to argue as to the necessity of having a denominational press if we are to have a virile and achieving denomination. I assume that we agree in the affirmative that such a press is an essential agency, and an agency of unknown power. It ever ought to be, as it enters the homes of our people, a messenger of love and goodwill, an interpreter of truth in its relation to life, an inspirer of faith and hope, a comforter to those in sorrow, a guide to those who are bewildered by the discordant din of the day, a wise and sincere counsellor; and in addition a vital newsbringer, impressively presenting the denominational plans and policies and the missionary enterprises with their world sweep. Why, one cannot even run over a simple and obvious list like this of the place and part of a truly religious press in the denominational and individual life without a new sense of its profound possibilities and utilities—hence the need of giving this press a quite different kind of attention and place and support than we have been accustomed to give it.

I am going to express frankly a conviction which has grown upon me with years of observation. That conviction is that if a pastor is to keep himself informed concerning the life and activities, programs and projects of his denomination, so informed that he can be a true leader of his people in their denominational relations and able to interest them in the wider affairs of the Kingdom, he must have the regular visit of a denominational paper. The paper may not meet his ideal—for what does in this imperfect world—and may even sometimes mix irritation with information, but it has its necessary part in his equipment for leadership.

To come nearer home, I am convinced that a pastor who is not sufficiently interested in the great missionary enterprises of his denomination and of the Christian world to subscribe for a missionary magazine like *MISSIONS* and at least glance through the pages to keep abreast with what is going on in the mission fields at home and abroad, cannot be qualified or expected to lead and inspire a missionary church. Realizing the truth that a missionary pastor makes a missionary church, I confess that as editor of *MISSIONS* my greatest problem and discouragement has been the large number of pastors who are not on the subscription list. I do not know how to reach them, and unless I can reach them there is no direct way to reach their people, save through our consecrated women. But it is pitiful, because I know well what these ministers are missing. I know the constant stimulus to my own faith and the spur to my spirit that come through the thrilling witness stories from the field that reach my desk, telling of the conquering and saving power of the gospel of Jesus Christ as seen in the transformed lives of converts in China, Japan, India, Africa and America. And I seek to pass on these life stories to our readers that they may share in the blessing and re-

newing of faith. I know also that no sermon illustrations are more touching and effective than those drawn from these same missionary sources. We do not need to go into the distant past for proof that God is at work in the world—in our own day even as He was in the days of Carey and Judson—and that missionary heroes are now living.

As I have a high regard for the place which the religious press should occupy in our church and denominational life, so I have a high ideal of what that press should be. I have indicated its function as a bureau of information, keeping its readers acquainted with all important phases of the denominational activities and plans, and so doing this as to arouse and sustain their interest and a sense of partnership. Then as a home visitor, it has an intimate relationship and may minister greatly to the spiritual life and form a link between reader and church, extending the horizon and interest.

But there is another function which it should have, not so often mentioned but vastly significant in a country like ours—and that is as a Christian leader of thought. There always has been and always will be a place for a religious press that can acquire and exercise a real leadership of thought. The editor has a peculiar opportunity. He speaks fifty-two times a year. If he has the qualities of leadership his paper will be recognized and supported. Let the leader come and the rest is sure. Robertson Nicoll made the *British Weekly* not only an island and an empire power, but an influence felt throughout this country. It was a leadership of thought. But this must be outstanding leadership, motivated by a great heart and brain, with one supreme purpose. For such leadership—fearless, true, intellectual and spiritual—there never was greater need. In these days when everything is being challenged—even Christianity itself as seen in its institutions and professed adherents—what an inestimable relief and help it would be to millions if the religious press of all denominations sounded forth a clear and convincing note on the great issues which perplex and bewilder a people exposed to the propaganda of a secular press that has free course. We face today in this country a political and moral situation that will severely test our character and caliber. Who can say what it would mean to have just now a press coming into our homes with a true and

wise leadership of ideas, rightly interpreting current events; exposing the deceit and artifice of political demagogues who are trying to throw a smoke-screen under the guise of religious bigotry in order to induce guileless Protestants and prohibitionists to favor a pronounced "wet" as proof of their freedom from bigotry; a leadership saving our people from losing faith in missions because of transient conditions in a new-forming China; stimulating faith in the triumphs of the principles of Jesus Christ even in face of a moral degeneracy so obtrusive and an advertised atheism so blatant. How essential to the future of the country as well as that of the church and denomination is a leadership of the press that shall create a public opinion concerning the outlawry of war, the purity of the ministry, the scandal and menace of divorce, from which neither church nor ministry is free. In a time when so much of our literature has become a panderer to vice, when the yellow press is sending its millions of poisoned sheets into the hands of our youth, where shall we find a counteracting agency if not in the religious press? Of course we realize that this press must be made more influential and attractive. It must become a leader of religious thought and life and a mold of righteous public opinion—then it will be a force in church and nation. What we do not seem to realize is that to do this it must have support from the Christian people—a support that will make it possible to command the necessary talent and resources. The church must wake up to the value of the religious press before the religious press can yield its full value to the church and the world. When the church furnishes adequate support it will have the right to demand a full return.

This I firmly believe—that in the forward march that lies before us—for we are all believers in God and therefore optimists—there is opportunity unbounded for a religious press that holds its mission as a trust from God and cannot be diverted from it; that has caught the spirit of the Master whose teachings it seeks to extend everywhere; that rises to vision of the place a Christianized America should occupy among the nations; that sees in the missionary enterprise the world conquest for Christ; and that sounds forth regularly the message of the Eternal God and Father who is truth and righteousness and love revealed through Jesus Christ, His Son.



And low, the star which they saw in the east went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. (Matt. 2:9-10.)



THE WORLD HORIZON

The American Board in China

The Prudential Committee of the American Board of Foreign Missions has announced a new policy, based on the changed situation, to govern the return of its missionaries to China. It has been decided that hereafter only those missionaries should return to their fields who are individually invited by the Chinese church; are individually approved by the committee; are physically able to go; who keenly desire to go in spite of present hazardous conditions, and "above all are prepared in the light of the new regulations to identify themselves with the Chinese church to the limit of their ability."

The statement said that there were 123 American Board missionaries either actually in China or on their way back, that none of the twelve hospitals maintained by the American Board had been closed, and that not a single American Board doctor had left his post because of the recent trouble.

A Notable Loss to African Missions

The sudden death of Dr. James Emman Kwegyir Aggrey, assistant vice-principal of Prince of Wales College, Gold Coast, West Africa, brought a great shock to all who knew him personally and to all concerned in the welfare of Africa and Africans, as well as to those who are working for interracial concord. His services for sound education, interracial peace, and the general welfare of humanity are comparable to those of the late Booker T. Washington. Students of African people have described him as the "greatest African of his day." Intellectually he was brilliant. His knowledge was broad, especially in the field of literature and sociology. In personality he was most attractive, always winning the confidence and friendship of those whom he met. Though most tolerant of the habits and manners of others, he was almost puritanical in his own habits of life. He had a broad and real faith in humanity. He had faith in Africans, in Britain and America, in the peoples of Europe and Asia. As a careful student of social conditions and forces he was not blind to the present limitations either of his own people or of other peoples, but he believed in the power of cooperation, and in the power of God ultimately to work the peace and contentment of a kingdom of love on earth. To this end he devoted his body, mind, and soul. He was an inspiring speaker. He could move most audiences to laughter, to tears, and to sincere determination to serve their neighbors. The common people of little education heard him with reverence. The intellectual people and those of power were impressed by his sincerity, his charm, and the truth of his interpretations. He was indeed a true interpreter of the colored peoples of the world to the white peoples, and of the white to the colored. Under the power of his eloquence and the truth of his interpretations, discriminations of all kinds—racial, national, and religious—appeared as injustices.

As a native of Africa, trained and educated there in part, through his long time residence in the United States and his education in its schools and universities, he was peculiarly fitted to bring together Europe and America in their efforts

to help the great Continent of Africa. He was accordingly selected to become a member of the two Phelps-Stokes Commissions that traveled throughout West, South, East and Tropical Africa to study the development of the native people. Though these commissions included a number of distinguished and capable representatives of the United States and Great Britain, Dr. Aggrey's native origin, charming personality, and powers of interpretation enabled him to render services greater than those of any other member. Everywhere the native people hung upon his words and accepted his injunctions with almost pathetic eagerness; everywhere missionaries believed in him; everywhere traders and settlers were impressed by his spirit and wisdom; everywhere Government believed that his influence and his messages made for the real development of the country and the people. It was therefore not strange that the British Colonial Office invited him to become the assistant vice-principal of the Prince of Wales College in the Gold Coast. Sir Gordon Guggisberg, Governor of the Colony, had long before recognized the powers of the man and formed a genuine friendship with him. It is probably true that Dr. Aggrey's powers and capacities helped to deepen Sir Gordon's determination to build in the Gold Coast a University College on which the Government has since authorized an expenditure of three million dollars. In a sense the Prince of Wales College may be regarded as a monument to Dr. Aggrey's devotion and wisdom.

At the time of his death he was engaged in the preparation of a book that was to record his impressions, observations, interpretations and convictions as to the possibilities of Africa, and as to the contributions made and to be made by Africa, Europe, America and other parts of the world to the development of his native Continent. The British Government has given him leave of absence for this important task. He began it in the Gold Coast, spent some weeks in England, and then came to America to visit his family and continue his work on the book. After a few days with his family in North Carolina, he came to New York and was diligently engaged in the study of source material. Gradually the book was taking form. Responding with conscientious eagerness to the expectations of his friends for the record of his convictions, he doubtless worked beyond the powers of his body. The end came suddenly on Saturday, July 30th, from pneumococcus meningitis. He was fifty-three years old. Funeral services in New York were held in the Mother Zion Church of the African Methodist Episcopal Zion denomination. It was the Bishop of this Church who brought Dr. Aggrey to America at the age of about 21, and Dr. Aggrey was a minister and teacher of that denomination. At his home at Salisbury, North Carolina, where final interment services were held, white and colored people of the South and representatives of American and African people joined in sincere and reverent recognition of the great work accomplished by this worthy son of Africa.

Dr. Thomas Jesse Jones, of the Phelps-Stokes Fund, says: "The loss of Dr. Aggrey's great service to humanity is irreparable." Dr. Lerrigo, who knew him through African con-

ferences, says: "He was a relatively young man, but had already made his mark in the Christian world. Indeed, we looked upon Dr. Aggrey as an outstanding example of what the African native might become, and his life and achievements were a constant stimulus to the missionaries to strive for the development of a native leadership. His recent appointment by the British Government as assistant-vice-principal of the new college on the Gold Coast, simply illustrated the commanding position he had come to take in all forward movements in connection with the African Continent."

The New Testament in France

For the first time since the Reformation one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. This has been made possible in a large measure by a donation of the American Bible Society toward the publication costs. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by book concerns not specializing in religious work will attract many new readers and give new impetus to the propagation of the gospel in France, where it is almost impossible to find the Bible on sale except in special book-stores.

A Great Task Completed

One of the largest denominational undertakings to provide pensions for ministers was completed in Washington on October 4 last when final arrangements were made at the Treasury Department for the transfer of \$15,085,000 collected by the Secretary of the Treasury Mellon and Will H. Hays for the Board of Pensions of the Presbyterian Church North. Rev. H. B. Master, secretary of the Board, and Dr. John H. Gross, treasurer, were officially notified that between May, 1926, when the drive for funds began, and May of this year, the \$15,085,000 had been collected in pledges and cash. A fund of \$3,400,000 is immediately available and on October 1 the ministers began to profit by the new endowment.

Four years ago a committee of fifteen laymen was appointed to develop plans for pensioning Presbyterian ministers, their

widows and orphans. When Mr. Hays and Secretary Mellon accepted leadership success was assured. This is a noble example for Northern Baptists to emulate.

Chinese Christians Organize a Church

A special dispatch from Shanghai to the *New York Times*, dated October 2, says that a conference of ninety-four Chinese delegates representing sixteen denominations, held that day, voted to dissolve the old status and organized the Church of Christ in China. Their decision, says the *Times* correspondent, writes finis to the work of the Presbyterian, Congregational and some lesser denominational institutions as such in the areas affected, all losing their identity in the new non-denominational organization.

He understands that this move has the support of the home offices in America and Great Britain. Rev. E. C. Lobenstein, Presbyterian leader, has just returned from the United States asserting that his organization is virtually sponsoring such a step.

The action crystallizes efforts to establish a wholly Chinese Christian church with affiliations abroad but not to be controlled in future by any but Chinese. However, it will continue to receive foreign support financially as well as keep the missionaries as foreign advisers.

The correspondent adds that Methodists and Baptists attending the conference as observers were not ready to merge into the new association.

The conference involves more than 1,000 churches in sixteen Provinces, representing about one-third of the Chinese Protestants. Twelve hundred foreign missionaries are affected. They will become advisers, but this is expected to mean little drastic change immediately except in titles. A Chinese moderator, Rev. Chang Cheng-yi, was elected. The conference issued a summary stating:

"The church still needs foreign aid. But members should undertake fitting responsibilities, dismiss denominationalism and creedal strife, and set no limits to the activity of the spirit of God in the wide sphere of human activity. Not that the church should enter politics, but individuals must face responsibilities. Foreigners are urged to be patient and continue their work with greater energy."

One of Great Britain's foremost preachers, in urging the need for a present day revival, uses this quotation from John Milton:

"Come forth out of Thy royal chamber, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which Thine Almighty Father have bequeathed to thee; for now the voice of thy bride calls thee and all creatures sigh to be renewed."

The Vermont Plan

BY REV. PAUL JUDSON MORRIS

THE VERMONT PLAN of holding associational meetings is in itself unique. Aside from the message of welcome by the pastor of the entertaining church, the annual sermon, the afternoon worship service and the benediction, the same program is carried out in each Association. The dates are so planned that the party of speakers can go from one meeting to the next without delay. The first two weeks in October are given over to the meetings of the seven associations.

This year the program was as follows:

- 9.30. Greeting and Welcome—Pastor of entertaining church; Organization.
- 9.45. Worship Service and Associational Sermon.
- 10.30. Reading of Church Letters.
- 11.00. "What of the Future?" Mrs. Rex A. Fullam, Secretary Director, attended five Associations; at the other two Mrs. E. L. Wyman, State President, gave the address at the Women's Hour. Offering; music.
- 11.45. "Launching the Ship"—Dr. William A. Davison.
- 12.15. Announcement of committees; adjournment for dinner.
- 2.00. Worship Service.
- 2.30. Address—Rev. W. A. Petzoldt. Pioneer Skypilot to the Crows. Offering; music.
- 3.15. "New Paths for Old Purposes"—Rev. Paul Judson Morris, Director of Religious Education and Evangelism in cooperation with the A. B. P. and A. B. H. M. Societies.
- 4.15. Report of committees.
- 4.30. Closing prayer and benediction.

The 118th annual meeting of the Danville Association was held at West Charleston, October 4. The 80th annual meeting of the Lamoille Association at Richford, October 5. The 94th annual meeting of the Addison Association in Bristol, October 6. The 147th annual meeting of the Shaftsbury Association in Brandon, October 7. The 120th annual meeting of the Vermont Central Association in Barre, October 11. The 144th annual meeting of the Woodstock Association in Springfield, October 12. The 92nd annual meeting of the Windham Association at West Guilford, October 13. The associational sermons were delivered by Rev. E. W. Johnson, pastor Main Street Church of Newport; Rev. A. R. Low of Montgomery Center; Rev. George W. Gellatly of Lincoln; Rev. F. W. Peaks of Poultney; Rev. M. E. Corbett of Web-

sterville; Rev. H. P. Weatherbee of Belmont; and Rev. Arthur E. Gregg of Townshend. The spirit of evangelism characterized every associational meeting. In each instance the preacher of the associational sermon not only led the people in worship but left a deeply spiritual and evangelistic message that set a standard for the program of the day. Repeatedly did Rev. W. A. Petzoldt, our guest from Montana, comment on the superior quality of our Vermont ministry, and the character of the sermons preached by our pastors.

Mrs. Rex A. Fullam, State Secretary-Director of Woman's Work, presented in a most interesting way the task of our Baptist women in pushing the entire denominational program, but particularly that of seeing that every church met its quota of the Unified Budget. Her slogan was "Over the Top for the Unified Budget." Understanding the psychological influence of song, she taught each group to sing over and over again this verse:

"Over the top for the Budget
Cheerfully we will go;
Over the top for the Budget
Making missions grow;
Paying our quota monthly,
This the song we know;
We'll bring our funds from month to month
As over the top we go."

As a means of going "over the top for the budget," Mrs. Fullam presented in pageant form the use of the magazine *MISSIONS*, and showed how it might be used by each Woman's Society for programs and for stimulating missionary interest. At the close of her address, to present vividly to the minds of all present the tragedy of a cut budget, the little dramatization sketch, "Mother Goose in Budget Land," was staged in a most interesting way.

Conflicting appointments preventing Mrs. Fullam from attending the last two meetings, Mrs. E. L. Wyman, State President of Woman's Work in Vermont, gave a scholarly and inspiring address on "The High Cost of Life." She spoke of the debt we all owe to those who produce for us the necessities of life; our debt to literature; our debt to mothers who have paid the high cost; and most of all our debt to our Lord for the high cost of Saviourhood which He paid. Then she raised the question, "How can we prove ourselves worthy of being the recipients of that

which has cost so much?" Her answer was, "Only by letting God use us in His plans." She appealed to all to give the supreme loyalty to country; to the Church; to their pastors; to the youth; and to throw the power of their Christian lives behind the whole denominational program.

Dr. William A. Davison, the beloved Secretary of the Vermont Baptist Convention, made his twenty-ninth tour of the Associations, and to the delight and edification of all delivered the closing address of each of the morning sessions. Taking for his theme "Launching the Ship," he spoke of the ocean liner; the ship of state, and the denominational ship. Each requires a captain, an organization and a plan of work. Speaking of the denominational ship, he repeatedly declared that "the local church is the court of last resort." If the program of the denomination is to be carried out it will do so only as the local church makes that program effective; and in the local church the pastor is the captain. The attitude therefore of the pastor regarding evangelism, the missionary program and the missionary budget, will largely determine the attitude of the church.

It is the plan of Dr. Davison to have at least one missionary tour the state each year and speak at each Association. This year it was the privilege of the Vermont Baptists to have Rev. W. A. Petzoldt, for twenty-five years missionary to the Crow Indians, as the Association speaker. It is difficult to report the work of such a servant of God, for speaking out of his rich experience no two addresses were just alike. Those who heard him went away feeling that they had listened to the recounting of the modern Acts of the Apostles, as they were thrilled with the story of the work of Christ in the hearts of the Crows. Those who were most closely associated with Mr. Petzoldt on the tour were privileged to know the genial spirit of the man, his fine sense of humor, and his sterling Christian character. Secretary Davison said that in his twenty-nine years of Associational tours never had there been in Vermont a missionary of finer spirit nor one who had contributed more to the enrichment of the Association program and to the promotion of the missionary spirit among the churches.

Before speaking of the Indian work Mr. Petzoldt always emphasized strongly the entire denominational program and the claims of the unified budget. He said that when he and Mrs. Petzoldt began their work among the Crows marriage was still a matter of barter. The medi-

cine man held his sway of fear and superstition. The dead were buried in the trees, and on scaffolds. Disease was exacting such a heavy toll, because of the lack of sanitation and knowledge of the fundamental principles of health, that the death rate in the tribe exceeded the birth rate by thirty each year. The reservation, which is a little less in size than the state of Vermont, was a closed reservation. No one could enter or leave without the signed permit of the Government. There were no towns, no schools, no physicians, no butcher, no baker nor candlestick maker. The Indians lived, slept and ate upon the ground and their morals were on almost the same level. In those early days, Mr. Petzoldt says they became familiar with two books they had never known before, the catalogs of Montgomery Ward and Sears Roebuck & Co.

The logs for the first missionary house were cut in the mountains twenty miles away and drawn in by the Indians. While the house was being constructed a huge rattlesnake was killed in the room that was afterwards the living room. "He rattled over the missionary's needs," said Mr. Petzoldt. In that first year twenty-eight skunks were killed in the house and "each one brought a scent."

The Indians came with their varied needs to the missionaries. They sought advice in tribal councils, matrimonial adventures and misadventures. More than once Mr. Petzoldt was asked to take the part of John Alden and seek the hand of some Priscilla for a copper-skinned Miles Standish who offered ponies, blankets, etc., if only the missionary would lead the fair maiden to his tepee. The Government furnished no burial boxes in those early days, and often the dead were wrapped in dirty tarpaulins or cloth and laid on the missionary's doorstep until a box could be made and the grave be dug. In later years, many a new-born babe was brought to the missionary to be named. Consequently the Petzoldts have been raising up a Baptist constituency, for each baby is given a good Baptist name. Mr. Petzoldt said that the next baby boy he is asked to name should be called William A. Davison.

The years have brought many changes, he said, both material and spiritual. The reservation is now open and has four fair-sized towns with their attendant blessings and evils. There are now as many white people as Indians on the reservation. Good roads are swiftly taking the place of old trails. The Indian now follows the furrow instead of the warpath, and listens to the phonograph instead of the tomtom. The pinto has

given way to the second-hand Ford. Frequently the missionary is asked if the Indians still paint. But he says, after seeing the decorations on the faces of many white women and girls, he fails to see the point to the question.

After twenty-five years of missionary endeavor nearly 500 Crows have been baptized and joined the church. There are also three white Baptist churches on the reservation. The per capita gift for missions of these churches last year was \$17.72. When compared with the white Christians the Indians seem pretty good, but when compared to the New Testament standard, the missionary realizes they have a long way to go. But the Crows are now asking their way to God with their faces thitherward. It is with pride the missionary remembers that last year when the state of Montana took such a lamentably backward step and voted "wet," the county in which the Crows are living voted overwhelmingly "dry." Within the year Jimmie Medicine-Tail achieved the distinction of being the first full-blooded Crow to climb over the curriculum of a high school. A little girl came home from church one day and when asked the text of the sermon said, "Jesus Christ came to save cinders." "A cinder," says Mr. Petzoldt, "is an unlovely thing with the good burned out." A sinner is just that, an unlovely thing with the good burned out. Jesus Christ has been taking the Indian cinder-pile and making jewels for His Kingdom.

The story of the transformation in the lives of the Crows is most fascinating. Mr. Petzoldt told of many of these wonderful conversions. Among them was the story of John Frost, that highly respected pastor and leader of his people, who was presented to the Northern Baptist Convention at Chicago. The story of Shows-A-Fish, who compared himself to the wild horses that would never be caught and put in the Jesus' corral, but who at last made a promise that he would give his heart to Jesus when the first snow of the winter fell, and when the first snow began on Saturday night and continued all through the night, came to church wearing a clean shirt, and when the invitation was given shambled to the front trembling like a leaf, is a most appealing one. When Christmas came a beautiful pair of beaded moccasins was found in the tip of the tree and on them a dirty card with the inscription, "To Jesus Christ from Shows-A-Fish." One could not listen to the message of Mr. Petzoldt and hear of the triumph of the Holy Spirit in the lives of the Crow Indians without having a new faith in the power of God

and a new hope born for the establishment of the Kingdom of God upon earth.

The closing address of the afternoon and final session was given by Rev. Paul Judson Morris, Director of Religious Education and Evangelism. His subject was "New Paths for Old Purposes." He challenged the church to enter upon new paths for the old purpose of leading others to Jesus Christ, for training a lay leadership within the church, and for conserving the youth of the church. As a program of evangelism he suggested the appointment of an evangelistic committee in each church and setting aside a definite block of time in the year's program to be given exclusively to the work of evangelism. As a suitable program for the local church he offered the following: (1) The careful listing of all prospective members; (2) a week of group prayer meetings; (3) a week of personal visitation under the leadership of the pastor and evangelistic committee; (4) a week of public consecration services, in which those who have been visited shall be brought to an open confession and to baptism and church membership; (5) a week of instruction for the new members that shall include the church covenant, the great Christian doctrines, distinctive Baptist principles, stewardship, the privileges and obligations of church membership, and the outreach of the church in its missionary endeavors.

This made a day full of inspiration for the pastors and delegates.

IMPRESSIONS OF THE STATE SECRETARY

The eight hundred mile trip over the state of Vermont, made in the Convention seven-passenger Buick, through the wonderful valleys, along the rivers, past the lakes, and over the gorgeous mountains robed in all the colors of the rainbow, with each mountain-side rivaling every other in the lavishness and brilliancy of its coloring, was such as only those who have seen Vermont and the Green Mountains in October can appreciate. More than once it was said by members of the associational party that if only the sin could be removed, heaven could well be in Vermont. The attendance at each Association was unusually fine, in some instances establishing a new record. The program, setting up the work of the denomination, with a strong evangelistic note sounded in every message, was one of the very finest I have known in all the twenty-nine years of making the annual tour of the Vermont Baptist Associations. Especially are we grateful for the services of Rev. W. A. Petzoldt.

WILLIAM A. DAVISON.

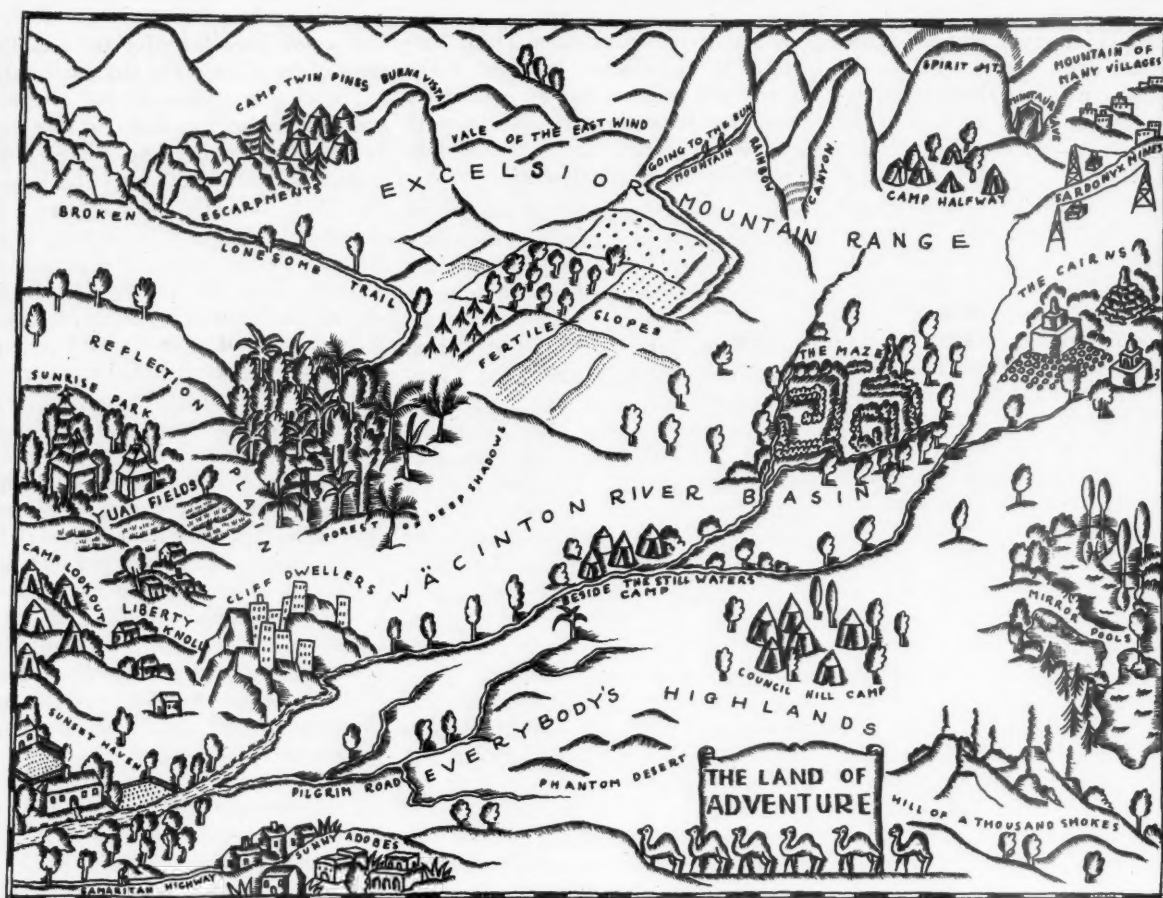


Chart That Will Guide The January Caravan

This is the Chart that will be used by the Baptist Caravan when it sets out on January 1st for a month of exploration. It must be admitted that while the Chart heightens interest, it also deepens the mystery that envelops the Land of Adventure. This is a fascinating map, but the keenest students of geography are baffled when they try to identify the places shown on it. Evidently there is no way of finding out the facts regarding the Land of Adventure except to join the Caravan and become a regular explorer.

Just Being a Neighbor

BY IDA M. CHEESBROUGH

"Just a Christian friend and neighbor!" and 142 such volunteers from the Baptist churches of Brooklyn and Queens are touching the lives, in various forms of service, of about 900 friends from "over the seas."

These friends who speak strange tongues come together in groups which are interesting in their composition. Here is a group whose members come from Scandinavia and Italy, happy together while their American friend opens the door to the real America. Here the group is Italian, Pole and Norwegian, and here is another, Spanish, Jewish and Italian. And here is a group of professional young people, finding along with the material success they sought in this land a more enduring treasure.

Listen! A woman's meeting is in progress in this large Baptist church, and some of our Greeks have come in to sing for their American friends Christian songs of that old branch of the Christian Church, the Greek Orthodox; and in the Baptist Temple a large group of men and women are listening to Spanish men and women from fair Andalusia, bringing their gift of song.

Down this street, some Armenian women are going to the home of their American friend. It is to be a surprise party, because they love her.

On the platform, at the Board meeting of our Women's Missionary Societies, stands a young Armenian woman. She is saying: "I appreciate my American friends. I thank you for sending me a teacher to teach me English."

May we stop at this hospital clinic? One of our volunteers has brought her

timid friend, a young mother, for medical aid. She is staying with her through the long wait, because the woman feels so lost. "E' brute, no speak Eng." With her sweet woman's smile, the volunteer opens a small volume of Christian hymns printed in the language of her friend. "Shall we read while we wait?" A beautiful, new message for the woman! And then, "Here are some words of Jesus", and they bend over a copy of a Gospel, the foreign-born woman reading the Word for the first time. The Master speaks to this "sick one." This is not in India; it is New York.

Yes, a Bible class. This fine-faced man came in a few weeks ago. When the subject of prayer was mentioned he said courteously, "I have no time to pray." He is speaking now with a glowing face, "I have promised God that I will talk with Him every day!"

It may be an English lesson, it may be instruction in citizenship, or health, it may be social service, or just being a neighbor, but when we have a testimony like this from a young Bulgarian doctor, who in commenting on the reactions in her own life said: "All this I owe to my two American friends, who brought me in contact with the nuclei of the American people, who recommend the country as a beautiful piece of earth, where only

intimate friendship and truth grow. There is no doubt why America has no enemies and no war. It is an inspiration of all the idealistic views of life. It seems to me that all the hands held out to me have been 'instead of Christ hands'. He has come to live for me. I am so glad to enter the seal of this garden. Let us be happy together!" We call it "Christian Americanization." And a joyous service it is.

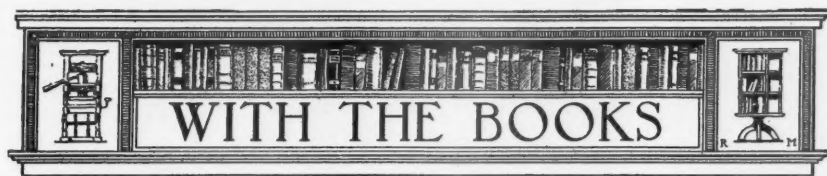
institution with which he was long connected as trustee and lecturer. This is a type of book much needed at present. (University of Pennsylvania Press; \$1.50.)

Soul-Trapping and Other Sermons, by Dr. John Snape, is a volume of nine sermons delivered in his pulpit in Cleveland by this popular and evangelistic preacher. The qualities that appeal to men and to large audiences are recognized in the directness and force of expression that brings the truth home. The use of missionary illustrations affords another proof of the live influence of such material drawn directly from life. He puts it right when he says, in a sermon on the Compassion of Jesus: "Let us own up to it—the pivotal point in a church's missionary passion and program is the pastor. If he is uninformed and cold, his church will be lethargic and indifferent to this greatest of all objects, the evangelization of all peoples." There is more to the same point. These sermons are full of points, not good for sleepers. (Judson Press; \$1.25.)

The Children of the Second Birth, a narrative of spiritual miracles in a city parish, is a remarkable story told by Rev. S. M. Shoemaker, Jr., Rector of Calvary Episcopal Church in New York City. Like "Twice-Born Men," these life stories of redemption are living proofs of the gospel power to save here and now, in the most impossible conditions. A book not to be described, but read with profit. The author believes that other ministers ought to be doing much of the same kind of rescue work that comes to him. (Revell; \$1.50.)

Every Minister His Own Evangelist, by Dr. Edgar Whitaker Work, long an evangelistic pastor in the Presbyterian church, is a book most timely, when this type of evangelism is at the fore. Here is the practical experience of a most successful pastor who believed in a perpetual revival spirit and expectation. "Intensive preaching of the saving gospel of Jesus Christ," he says, "will make any man an evangelist." Twenty-two chapters of value and interest. (Revell; \$1.50.)

Criminal Obscenity, by Justice John Ford, discloses facts concerning present day vile literature that should be known by all parents and by all who are interested in saving the youth from such evil and corrupting books and papers. The aim of this book is to create a public sentiment that will make possible the enforcement of the laws we have, and where necessary the enactment and enforcement of new ones to put a powerful check on this shameless perversion of the press. (Revell; \$1.50.)



Book Chat

An announcement from the publishers says that the publishing of religious books of the type identified with the name of George H. Doran Company will continue under the program of the consolidated house of Doubleday, Doran & Co. Leaders of religious thought predict that the merger will have a helpful effect on the distribution of religious literature all over the United States. Besides the house of Doubleday and Doran, the consolidation brings together under one head Nelson Doubleday, Inc., Country Life Press, George H. Doran Company, Ltd., of Canada, William E. Heinemann Co., Ltd., of England, and World's Work, Ltd., of England. The Doran Company has long been known for a large and varied list of religious books. Under the new directorate an opportunity will be offered for expanding the department of religious literature, assuring mechanical equipment for handling the various elements of publishing more rapidly and with possibilities for exceedingly wide distribution. Charles W. Ferguson will continue as head of the religious department for Doubleday, Doran & Co.

A Short History of Baptist Missions, by Henry C. Vedder, brings a large amount of useful information within the covers of a single volume. The aim is to include the whole field, home and foreign. The treatment necessarily has to be brief. A feature of the volume is the attention given to the physical and social condition of the peoples among whom Baptists have established missions—a background necessary to any just estimate of what our missions have accomplished or may be expected to accomplish in the future. There are questions and bibliographies, and expressions of opinion regarding mission work in the future as the author

sees it. An excellent reference book for the main facts concerning modern missions. (Judson Press; with outline maps; \$3 net.)

Crannell's Pocket Lessons for 1928 possess the same concise and suggestive characteristics which made its predecessors helpful. We suggest less matter and a size larger type as something worth thinking about next year. (Judson Press; \$35)

The Inside of Bunyan's Dream, by Arthur Porter, is a delightful interpretation of the immortal allegory that has held its place in the heart of humanity without a rival. It comes, too, just before 1928, which mark the three hundredth anniversary of Bunyan's birth. Dr. Porter has made a thoughtful and illuminating study of the Dream that brings it home with new force and charm. The suggestion is well made that the *Pilgrim's Progress* and this spiritual interpretation should be read in sequence. The reader of this volume has a sure reward of pleasure. And he will return to the original human gallery with added enjoyment and refreshment of soul. Preachers will find here a suggestion for sermonizing that tells. (Revell; \$1.75.)

Christian Ethics, the George Dana Boardman Lectures for 1927, delivered at the University of Pennsylvania, include lectures on Christian Ethics in Everyday Life by Frederick R. Griffin; Ethics in Education by Edwin C. Broome; The Christian Home by William P. McNally; Originality of Christian Ethics by George C. Foley; and The Two Roads by Boyd Edwards. Each lecturer exalts Jesus Christ as the source and exemplar of the ethics that can alone redeem man and society. Through this lecture course, which has now produced nine volumes of value, Dr. Boardman, the founder, has perpetuated his name and influence in an



AN AMERICAN INDIAN BABY



AN ARMENIAN BOY IN THE UNITED STATES



A PROBLEM OF THE BIG CITY. WHERE SHALL THEY PLAY AND WHERE SHALL THEY GO TO SUNDAY SCHOOL



SIAC



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Baptist Mission Fields

PHOTOGRAPHS ILLUSTRATING CHILD LIFE ON BAPTIST MISSION FIELDS AROUND THE WORLD



SIAO-ING



KINDERGARTEN CHILDREN AT SANTURCE
PORTO RICO



A HAPPY GROUP OF GIRLS IN THE NINGPO SCHOOL



CHILDREN WITH THEIR CHRISTMAS GIFTS GATHERED IN FRONT OF THE NEW
HIGH SCHOOL BUILDING IN NELLORE, INDIA



IN A GIRLS' SCHOOL IN CHINA



LITTLE BIMOLA



PEARLS OF THE ORIENT



THREE LITTLE GIRLS OF INDIA WITH THEIR DOLLS



CHINESE BAPTIST CHRISTIAN CENTER, SEATTLE



HAPPY KINDERGARTNERS AT SHAOHSING, CHINA



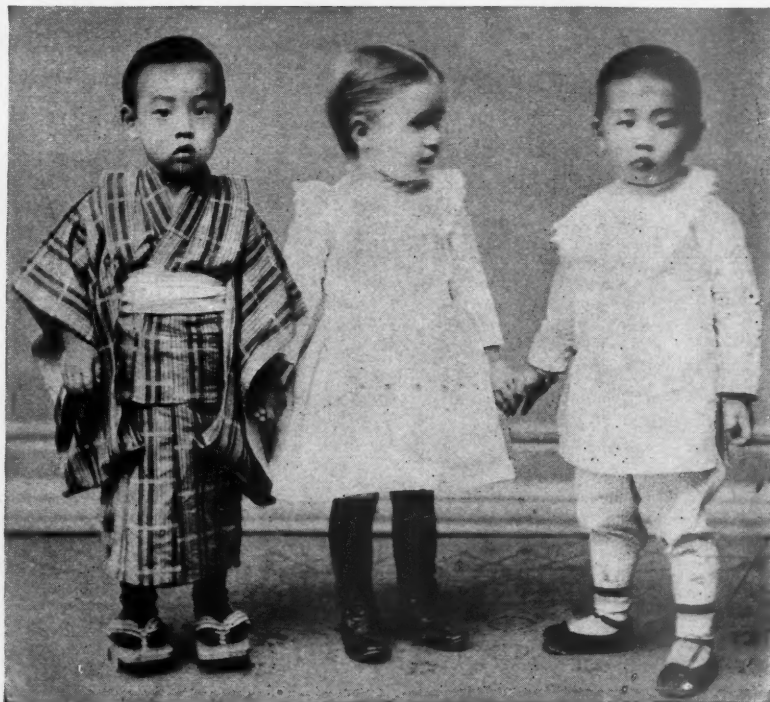
MA NYUN YEE, THE DAUGHTER OF A TEACHER IN THE BURMESE SCHOOL AT BASSEIN



KINDERGARTNERS IN KOBE, JAPAN, WITH FRIENDSHIP DOLL FROM AMERICA



CARLOS, ONE OF THE FINE LADS IN COLEGIO BAPTISTA, MANAGUA



THE DAUGHTER OF A MISSIONARY AND HER TWO PLAYMATES

A Missionary Record of Note

SERVICES TO INDIA OF DR. AND MRS. W. L. FERGUSON

(From the Madras Mail, April 18, 1927)

AFTER a stay of nearly 32 years in India, Dr. W. L. Ferguson and Mrs. Ferguson, of the American Baptist Foreign Mission Society, are returning to the land that lent them to us. They were years crowded with activities, years that spread the comfort and lustre of a truly Christian life to many parts of this province. By the departure of Dr. and Mrs. Ferguson, Madras loses two of her most devoted friends and untiring workers.

Dr. (then Mr.) and Mrs. Ferguson came out to India in November, 1895. He was appointed vice-principal of the Theological Seminary, Ramapatnam, while Mrs. Ferguson took charge of the local Mission dispensary. Dr. Ferguson's duties soon included also the control of the Mission's field in Kavali. A famine that broke out in 1899 put the new missionary and his companion to a severe test. It tested their endurance, their charity and their faith. For about six months, during which the effects of the famine continued, Dr. and Mrs. Ferguson distributed relief to the sufferers, visited them in their homes and prayed with them so that distress might not dim their faith in the Friend of the poor and the friendless. In 1900 Dr. Ferguson was transferred to Nellore, and while there he also conducted the Mission's work in Allur, 18 miles from there, Atmakur, 32 miles distant, and Kandukur, 80 miles distant. Mrs. Ferguson became the head of the staff of Bible Women in the station and did zenana work, becoming acquainted with many Hindu and Mohammedan ladies and their families.

The following year, 1901, Dr. and Mrs. Ferguson were in America for a spell, having been on furlough. Des Moines College, Dr. Ferguson's alma mater, conferred on him the degree of Doctor of Divinity. He was also offered the presidency of the college. It was a highly paid office, and promised, of course, a pleasant life to him in the company of his own kith and kin, but he preferred to pursue his labor in India. From 1904 Dr. Ferguson has been in continuous occupation of the Mission's field in Madras and the neighborhood, as the missionary-in-charge, serving on numerous committees, boards and conferences of the Mission. For ten years various activities of the Mission in Madras were carried on at "Bishopville," the residence of Dr. and Mrs. Ferguson in Vepery. With the growth of their activities the need of a

separate building for them was badly felt. Accordingly in 1915 the Day Memorial Hall was built, at one end of the Bishopville compound, through the exertions of the Fergusons. The new building was named after the Rev. Samuel S. Day, the founder of the Baptist Telugu Mission.

THE KING HOSTEL

In 1921, when Dr. and Mrs. Ferguson were in America on their second furlough, they received a munificent gift of money from the King family of Gloversville and Johnstown, New York, with which, after their return, they built the King Hostel near Bishopville. It provided a bright and happy home for young men, especially students. Dr. and Mrs. Ferguson put themselves in close touch with a large number of young men and women, brought them within the social amenities and the intellectual and religious influences of Bishopville, and tried to create amongst them mutual understanding and sympathy and a spirit of brotherhood. The "Bishopville Family," which thus grew up, was their answer to the non-cooperation movement, which was in progress at that time, and had roused much ill-feeling towards foreign missionaries in this country. The At Homes, recreations, devotional meetings and study groups, which have been so regularly conducted in Bishopville, have exercised the most wholesome influence on the people who gather there, dispelling the warring disharmonies of castes and creeds. Mrs. Ferguson, the dispenser of hospitality at Bishopville, has been a mother to all sorts and conditions of men, women and children. Miss Susan Ferguson, the daughter of Dr. and Mrs. Ferguson, who has had her own work to do among women and children and who has rendered great assistance to her parents in their task, will always be remembered for her ministrations in the "Bishopville Family."

PUBLIC WORK

In addition to their work in the Telugu Baptist Mission Dr. and Mrs. Ferguson have devoted their time and talents to various other institutions and causes. Dr. Ferguson has been connected with the British and Foreign Bible Society on its editorial and general committees, and with the Christian Literature Society on its financial and general committees. He has also served on the Committee of Manage-

ment of the Doveton Protestant College. Great services have been rendered by him to the Missionary Medical School for Women in Vellore, of which he was first the chairman, later the secretary, and for ten years a member of the executive committee. He has been on the executive committee of the Women's Christian College and also on the executive committee and the Council of St. Christopher's Training College for Women. As a member of the Madras District Educational Council Dr. Ferguson has also taken a keen interest in elementary education. Besides his duties as the joint editor of the *Baptist Missionary Review* he has helped the editorial staff of the *Indian Temperance News and White Ribbon*, a temperance journal, of which Mrs. Ferguson has been the chief editor for nearly five years. Mrs. Ferguson, who is one of the founders and a life member of the Prohibition League of India, has been also a moving spirit of the Madras Temperance Association. She has taken an active part in Baby Welcome and Child Welfare work in different centers of the city, and has also been a member of the Madras Vigilance Association, whose object is the prevention of immorality as a commercialized vice. Mrs. Ferguson has served for a long period on the Indian Hostel Committees of the Y. W. C. A. She has also been a member of the council and the executive committee of the Women's Christian College.

It is understood that after a brief holiday in Europe Dr. Ferguson will take up work in a Theological College in Chicago. Madras wishes him and his spouse god-speed.

A WORD FROM DR. LEVERING

In sending this article from the *Madras Mail*, Dr. Frank H. Levering of Leffric, Kotagiri, India, says: "The loss to the Mission is very great. There is no one person in the Mission who can take Dr. Ferguson's place. He was connected with so many enterprises connected with the work of our Mission and related bodies, and efficient and prominent in all of them. Mrs. Ferguson was quite as earnest in her work as he in his. She will be greatly missed in the station work in Madras and by the W. T. C. U. and several other lines of woman's activity. There were reasons for accepting the call to the Northern Baptist Seminary which seem sufficient to lead him to take the step he has taken."

MISSIONS

Did you enjoy this issue? Read the special announcement on page 679

News from Poland

BY W. O. LEWIS

Our churches in Poland are in great need of chapels. The church at Brest Litoosh has bought a lot and is now putting up a cheap frame structure on it until they can do better. I enclose a picture of this interesting church. On July 17, a house was opened in Bialowieza, about 40 miles southeast of Bialystok. This church-house is held in the name of the Baptist Mutual Aid Society, one of the good organizations which Strzelec left behind him. I enclose also a picture of this chapel. It is comparatively easy for a church in the back areas to get a simple house. But it is much more difficult in the large cities. Warsaw is greatly in need of a place of worship. And our church in Katowice, a great industrial center in Silesia, also needs a place of worship very badly. This church has been meeting in the Methodist church at a time when the Methodists have had no service. But our church is now greater than the Methodist church and we shall have to do something. The pastor in Katowice is Jan Jersak, one of our best young men who got a part of his education in England.

The conference rented a hall in Warsaw for the closing service on Sunday night the 18th. About 600 people attended this meeting. This was probably the largest Baptist meeting ever held in Warsaw. The daily papers had pretty full and accurate reports of this conference including the closing meeting.

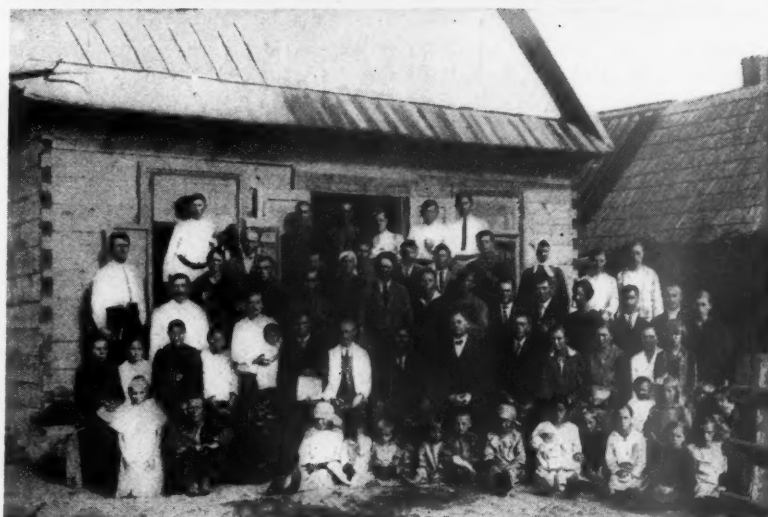
Graceful Compensations

The editor receives many cheering words, like these, for example, accompanied by a two years' renewal:

It is a pleasure to renew my subscription as indicated, for it is one of the most valuable magazines which comes to me, in material, method, information and inspiration. You may be interested to know I am a Presbyterian and pass on my copy of *MISSIONS* to the young wife of a busy pastor who in turn uses it and sends it to others.—*Mrs. R. C. Tillinghast, New York.*

Join the Caravan

And so do not fail to get a place in the Personally Conducted Tour of Discovery which Elihu Norton will direct, providing safe journey through the mysterious Land of Adventure which no map-maker has yet accurately mapped. Send now for a copy of *January MISSIONS*, in which full directions will be found.



TOP: CELEBRATION OF LORD'S SUPPER IN BREST, POLAND. MIDDLE: BAPTIST CHURCH IN BREST, UNDER CONSTRUCTION. BOTTOM: CHAPEL OPENED JULY 17, 1927, IN BIALOWIEZA, POLAND.

Week of Prayer for the Churches

SUNDAY, JANUARY 1, TO SATURDAY, JANUARY 7, 1928

FOREWORD

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent.

The supreme need of the hour is for a personal experience in the things of God. Until we ourselves have come into vital relationship with Him as Saviour and Lord we cannot hope to carry forward any great and lasting movement for the betterment of the world. To know Him, Whom to know aright is life eternal, must be the basis of all our endeavor. The Church cannot hope to successfully combat the spirit of lawlessness and of international suspicion until there is peace within her own borders. She must set the example for peace on earth and goodwill among men. We would remember with unspeakable gratitude that the Lord Who orders the ages (Heb. i. 2.) is on the Throne. All authority in Heaven and on Earth is in His hands. He is aware of all the present portents. Through the changing years He Himself remains unchanged; and He is able to do exceeding abundantly above all we ask or think in meeting the needs of His people and the heart-hunger of all mankind. As we gather in His name let us remember, concerning Prayer, three outstanding facts for our encouragement: I. *It is God's will*; II. *Christ has set us the example*; III. *Christ promises His presence*.

During the Week of Prayer from Sunday, January 1 to Saturday, January 7, let us all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ Our Lord. Faithfully and fraternally yours,

WILLIAM HORACE DAY,
Chairman,

CHARLES L. GOODELL,
Executive Secretary.

Commission on Evangelism and Life Service.

UNIVERSAL WEEK OF PRAYER

SUNDAY, JANUARY 1, 1928—TEXTS

"Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah lv. 3).
"Let not your heart be troubled: ye believe in God, believe also in Me" (John xiv. 1).
"Ye are My friends, if ye do whatsoever I command you" (John xv. 14).
"We preach not ourselves, but Christ Jesus the Lord" (2 Corinthians iv. 5).

MONDAY—THANKSGIVING AND HUMILIATION

THANKSGIVING:

For the long suffering of God toward us.
For the privileges and blessings of the past year, even when passing through difficulties and trials.
For the progress of the Kingdom of Jesus Christ in the world.
For the continued presence and work of the Holy Spirit.
For the New Year which lies before us an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

HUMILIATION:

For mistakes and faults committed in the course of the past year.
For opportunities which offered, but were not taken.
For our selfish interests, whether from an individual, family, or national point of view.

PRAYER:

For a vision of the Kingdom of God in its entirety.
For light to perceive and strength to fulfil the duties which this vision lays upon us.

SCRIPTURE READINGS:

Psalm 27. Ezekiel 37: 1-14. Daniel 9: 3-10, 17-19. John 17: 20-26. Eph. 4: 1-5.

TUESDAY—THE UNIVERSAL CHURCH

THANKSGIVING:

For the evident desire for closer union among the different sections of the universal Church.
For still more distinct desire to seek not an outward, but an inward and spiritual unity.
For sacrifices already agreed to by a great number of individuals and of churches in view of this common desire.

CONFESSION:

Of oppositions to this unity which comes from pride and egoism, even in God's children.
Of our temptation of wishing to see our own ideals triumph without considering those of others.
Let us confess our lack of true love.

PRAYER:

For a more sincere endeavor towards "the unity of the spirit, in the bond of peace."
That we may have an ever deeper humility in the consciousness of our own shortcomings.
To learn to understand more completely the point of view of others.

SCRIPTURE READINGS:

Psalm 97. Psalm 90. John 14. I. Cor. 13. Colossians 3: 1-17. Phil. 2: 1-18.

WEDNESDAY—NATIONS AND GOVERNMENTS

THANKSGIVING:

For all approaches to and achievements in international friendship.
For the progressive disappearance of causes of friction.
For the interest manifest all over the world in the work of the League of Nations.

CONFESSION:

That in spite of all progress, the masses in all the nations, by their scepticism and their inertia are retarding international friendship. Of national egoism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

PRAYER:

Let us pray for those whose mission it is to guide others, that God may give them first of all a clear perception of the righteousness which exalteth a nation.
That He may afterwards give them the courage to go forward in spite of opposition.
That He may enable them ever to keep before their eyes the moral ideal before political prejudices and diplomatic anxieties.

That the Christians of every nation may support their Government by an ever more intense effort in intercession.

SCRIPTURE READINGS:

Deuteronomy 30. Joshua 24: 14-28. Psalm 23. Isaiah 41: 1-16. 2 Cor. 4.

THURSDAY—MISSIONS

THANKSGIVING:

For the growth of the missionary work of the Church.
For the deepening of the spiritual life of native churches.
For new translations of the Scriptures which have enabled the Gospel to reach tribes until now ignorant of its message.
For new attempts at cooperation which have been made possible in several mission fields.

CONFESSION:

That the work of Missions still remains the work of the little flock.
That the Church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world. Of any abatement of missionary enthusiasm, among young people, or a diminishing of the number of missionary candidates. Let us confess the temptation for Missionary Societies to engage in secular work to the neglect of spiritual work and the preaching of the Gospel.

PRAYER:

For all pastors and evangelists of the native churches.
For ever more fraternal relations between the missionaries and their native coworkers, that the love of the former may be free from all pride and from any patronizing spirit.
For all Bible Societies, and the diffusion of the Word of God which remains the essential element of the missionary message.
For the meeting at Jerusalem of the International Council of Missions (April).

SCRIPTURE READINGS:

Isaiah 49: 1-13, and 4. Matt. 28. Acts 1: 1-12. Romans 10.

FRIDAY—FAMILIES, SCHOOLS AND UNIVERSITIES

THANKSGIVING:

For the faithfulness of God in the continuance of His blessing from one generation to another.
For the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of tomorrow.
For the development of spiritual work amongst the young, and all efforts to follow up the work of Sunday Schools by keeping them in touch with the Churches.
For the development of a spiritual movement in a great number of colleges and universities.

PRAYER:

For all parents, that God may give them clearer consciousness of the influence they can exert, and a more complete faithfulness in their efforts to set a right example.
For all officials of Sunday Schools, Christian Associations of Young Men and Women, of Student Christian Movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany Salvation.

SCRIPTURE READINGS:

1 Samuel i. 21-28. Hebrews 12: 14-28. 2 Timothy 1 and 2. 1 John 2: 1-17.

SATURDAY—MISSIONS IN THE HOMELAND

CONFESSION:

Of our tendency to neglect home duties in seeking those that lie further afield.
Of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths.
Of the scepticism with regard to some parts of the home mission field; particularly of the possibility of spiritual revival.

PRAYER:

For hearts large enough to realize the needs of all parts of the Mission Field, those close at hand as well as far distant.
That God may lead us to take seriously the affirmations of His Word and the will of our Lord Jesus Christ: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."
That He may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

SCRIPTURE READINGS:

Romans 5. Psalms 34. 1 Cor. 16: 1-9; 2 Cor. 9



FROM THE WORLD FIELDS



THE PAST SUMMER brought to Mrs. William Axling of Tokyo, Japan, a severe attack of spinal meningitis. She has been able to more than hold her own, but it will be long before she will be entirely well and a difficult period still faces her. Dr. Axling has asked the prayers of friends in America. The Axlings have been giving outstanding service to Japan since 1901.



ON AUGUST 13 Mr. and Mrs. D. S. Dye, of the West China Union University faculty, set out alone on the long journey back to their inland station. They arrived safely in Chengtu, West China, on September 14, to find a quiet situation, with officials and people friendly.



Rev. A. S. ADAMS and Rev. G. E. Whitman made a safe journey to Hopo in August, to take up again the work in that district of South China. Mr. Adams was impressed with the friendly welcome they received and was much encouraged by what he found. The Hopo Hospital is being given increasing support. About 100 boys were enrolled in the Boys' School as it started a new year. The law in regard to school regulations for Registered Schools was being followed, but chapel is conducted every day and the students are invited to the Sunday church service, which most of them at-

tend. Of a teachers' meeting held in the school shortly after his return Mr. Adams wrote: "It was fine to see that group of young men teachers, all Christians and products of our own schools."

Foreign Missionary Record

SAILED

From New York, Sept. 17, on the *Lapland*, Rev. and Mrs. H. D. Brown, for Belgian Congo.

From Los Angeles, Sept. 20, on the *President Van Buren*, Miss Margarita Moran and Miss Geneva Brunner, for South India, and Miss F. Faith Hatch, for Burma.

From Vancouver, Sept. 22, on the *Empress of Russia*, Rev. and Mrs. M. D. Farnum and two children, for Japan, and Rev. D. C. Graham, for West China.

From Montreal, Sept. 23, on the *Alaunia*, Mrs. A. S. Woodburne, for South India.

From New York, Sept. 24, on the *Lancastria*, Miss Jennie L. Reilly, for South India.

From New York, Sept. 24, on the *Franconia*, Mr. and Mrs. G. E. Gates and two children, for Burma.

From New York, Oct. 1, on the *Arabic*, Miss Etelka M. Schaffer, for Belgian Congo.

From New York, Oct. 1, on the *Laconia*, Miss Effie L. Adams, Miss Ida W. Davis and Rev. and Mrs. J. C. Richardson, for Burma.

From Boston, Oct. 2, on the *Laconia*, Rev. and Mrs. F. R. Bruce and Mrs. H. I. Marshall, for Burma.

ARRIVED

Rev. and Mrs. L. A. Brown and children, of Vanga, Belgian Congo, in New York, on Sept. 28.

Miss M. Jean Gates, of Huchow, East China, in Seattle, on Sept. 26.

BORN

To Rev. and Mrs. Harold Young, of Bana, Mong Lem district of Burma Mission, a son, August 16.

To Rev. and Mrs. A. A. Berg, of Bhimpore, Bengal-Orissa, a son, Sept. 5.

To Rev. and Mrs. A. I. Nasmith, of Shaohsing, East China, a daughter, Oct. 4.

To Rev. and Mrs. B. B. Hathaway, of Tshumbiri, Belgian Congo, a son, Oct. 10.

DIED

Carol, eight months' old daughter of Mr. and Mrs. H. F. Stuart, of Iloilo, Philippine Islands, in Iloilo, on July 1.

TOW KHUT OF MAUBIN, Shwe Ba of Bassein, and President Wallace St. John of Judson College, Rangoon, are members of the Burma Baptist Mission who were recently honored by the Minister of Education. They have been appointed members of his Education Advisory Board. Four of the ten members of this Board are appointed by the Minister of Education, the Legislative Council of Burma appointing the rest.



DR. C. E. BOUSFIELD wrote on August 23 that seven people had just been baptized into membership with the Baptist church of Sun Wu Hsien, South China. He wrote again on September 5, after stirring times during which the city seemed threatened and its officials fled. In spite of these things six men had been baptized, four of them hospital patients.



IN AUGUST Rev. A. F. Ufford visited Shaohsing, East China, and found plans on foot for opening the junior middle schools, the woman's school and the Do Fang Keo six year primary school. Church attendance was good, and on the Sunday before his visit 196 had attended the Sunday school.



FORTY-THREE MEN and seven women enrolled in Central Philippine College for the present year, over double the highest



STELLA DICKINSON LIPPHARD, 2½ YEAR OLD DAUGHTER OF THE ASSOCIATE EDITOR, BEGINS EARLY IN LIFE TO ENJOY "MISSIONS"

HAVE YOU THOUGHT OF THIS FOR CHRISTMAS?

The best and most economical way to solve the problem of Christmas gifts

AT the last moment there will doubtless be many people—a relative, a friend, your pastor, your physician—for whom you have not yet found the right Christmas gift.

Did it ever occur to you that a subscription to a magazine is always an appropriate as well as deeply appreciated gift?

For only one dollar through a subscription to **MISSIONS** you can send to a friend not only a monthly reminder of your kind remembrance, but also an interesting, instructive and inspiring

magazine that will keep him informed of the world progress of Christianity and the missionary achievements of his own denomination at home and abroad.

With each Gift Subscription we will send a handsome engraved three-colored Christmas Card that will announce to the recipient the name of the friend who thus extends Christmas greetings and assures the monthly arrival of **MISSIONS** throughout the year.

FIVE CHRISTMAS GIFTS FOR FIVE DOLLARS

In order to guarantee Gift Subscriptions beginning with the issue of January, 1928, names and remittances should reach us by December 20

Address **MISSIONS**, 276 Fifth Avenue, New York

previous attendance. By vote of the trustees the new men's dormitory has been named Franklin Hall, in honor of Foreign Secretary J. H. Franklin.

☆☆☆

GINGLING COLLEGE, one of our Union Institutions in Nanking, East China, was interrupted by the Nanking upheaval, and regular college work has not been possible since last March. But the Chinese faculty and students that remained are carrying on creditably. Gingling has had a class of twenty-four high school girls in the summer school preparing for college entrance examinations.

☆☆☆

TWO OF THE graduates of the Karen Women's Bible School have lately gone with their husbands as foreign missionaries, one in the Kengtung field and the other among the Kachins. The Vacation Bible Schools taught in heathen villages by many of the girls seem to be growing in interest and usefulness, according to word received from Miss Ragon and Miss Peterson of the school in Rangoon.

☆☆☆

THE ELLEN MITCHELL Memorial Hospital in Moulmein is rejoicing in the addition of a Bible Woman to their staff. She



MR. FRANCIS KOLATOR, EDITOR OF CHELICKV, CZECHOSLOVAKIAN BAPTIST PAPER

is paid for by the local Burmese Woman's Society. A graduate nurse has also been employed, and together these two visit many of the patients who have left the hospital, thus continuing, Miss Geis says, "some treatments, strengthening friend-

ships, and often bringing in other patients."

☆☆☆

MISS ALICE THAYER of Mandalay, Burma, writes of their fortieth anniversary: "On July 17, 1887, the first pupil was admitted in the school, and since then 1,850 girls have shared the privileges, some for a short time, others for a longer period. It is very interesting to find the record of the entrance of a five-year-old into the kindergarten and realize that now she is one of the 'stand-bys.' Also, to discover an important government official's wife in the guise of a wee entrant in 1896."

☆☆☆

DR. MARTHA GIFFORD, who is in Gauhati holding the fort until a permanent physician is sent, reports: "Though the work is still far from fully opened we must nevertheless say that our doors are ajar. We had between fifteen and twenty patients in the dispensary and while a number were from the school quite a proportion were 'off the compound.' Both the in-patient and out-patient departments have been patronized by classes varying from the sweeper class to the well educated professional people showing that the work reaches all classes."



HELPING HAND

White Cross Overseas

BY HELEN BARRETT MONTGOMERY

I AM moved to write this article because of a remark that I have heard several times repeated by different groups of women: "No, we are not doing White Cross work for Cverseas now, we are sending it all to the Home fields, it is so much simpler." I grant that it is easier, simpler, but I want to put in a plea for the White Cross work that is sent to the far fields on the other side of the world where the need is not less urgent and the helpers are very few. I thought that the best way would be for me to cite actual incidents illustrating both the need and the response of gratitude that comes from our missionaries.

From Isabella Wilson, Gauhati, Assam

The White Cross box came in good condition, and the gifts are very useful, every one of them. Will you kindly thank every one who had a part in sending these gifts? This Station has now, besides the Girls' Boarding School of more than 40 pupils, a widows' and orphans' home and a hospital plant. Bandages, soap, washcloths, towels, adhesive plaster, hot-water bottles and absorbent cotton are always useful in schools as well as in the hospitals and dispensaries. In such large families some one may be ill or injured and needing "first aid."

From A. M. Geisenhener, Impur, Assam

Our girls have set up five quilts from the generous supply of blocks which various White Cross boxes have brought. We are so glad of the postcard sign blocks. We can use any number of such and thread. One lady at home is keeping us supplied with a good brand of needles. They do rust so soon here. I wish some friend at home would send some stereoscope pictures, the village people love them so. Slates and leadpencils are at a premium.

From Anna E. Long, Jorhat, Assam

I greatly appreciate the work the White Cross is doing for us. It is a great relief to know that some things will be sent out that will enable us to prepare for Christmas and relieve special cases with-

out our giving time to the making of garments, etc.

The White Cross workers are a fine example to our women and girls in unselfishly serving hours and hours in a quiet way to give creature comforts to those who otherwise might suffer. Little children cannot fully appreciate what it means to receive a little frock made by loving hands away over in America, but mother very easily understands, and the example set will bear fruit in her life by making her more broadminded and charitable toward all people.

So I say, God bless all the work of the White Cross Director and the efforts of all the women and girls in our churches who help in making our work effective over here.

From Helen Tufts, Bassein, Burma

I want to tell you how much of happiness the White Cross Christmas box brought to our big family of bright-eyed kiddies this year. It was such a big, generous box and was a complete surprise, which made it all the more fun to receive. There were things for all the big family in it, so that I could put a package on the tree for every one of the women and children of our Burman Christian Community, and all because of the generosity of the good friends at home. Please thank those who helped for the thought and love and kindness that went into the box, together with the actual gifts that brought so much pleasure.

From Elva Jenkins, Kengtung, Burma

It would be a difficult task to find words that would adequately express what the White Cross means to us. By the time you receive this I will be starting my third year in a little hospital on the Burma frontier, just a few miles from the Chinese border. I cannot conceive how we could have carried on our work here without the aid of the good women at home who devote so much time to the preparation of material.

We are nearly one thousand miles from the nearest drug or medical supply houses, and a thousand miles here cannot be compared with the same distance at home. When we send in an order to Rangoon we cannot hope to have the drugs before at least seven weeks. If

we are to receive them in that short space of time they must come V. P. P. (valuable payable post), a very convenient but rather expensive means of early delivery. Otherwise things come by freight for a matter of two days, are then cast into bullock carts and bumped about over Burma roads for a couple of weeks. Reaching the mighty Salween river they are ferried across on crude rafts, tied onto little pack ponies, and after ten or twelve days more finally arrive in Kengtung. In what condition, do you ask? I shall leave that to your imagination. Although in all justice to the Drug House I must say things are usually very well packed. When you realize the perilous journey things must take to reach us, you can better understand that their value is greatly increased. The value of a safety pin takes on far larger proportions than one would ever dream of attributing to it. With what eagerness we open every White Cross box can only be realized by first living in some such isolated place as this.

From G. S. Seagrave, Namkham, Burma

I am writing to acknowledge receipt of the two shipments of White Cross medical supplies recently shipped to me through Mr. Foss. We are in such an out-of-the-way place and so many transshipments are necessary that the supplies have only just reached us.

I fear I may never express to you how grateful we are for these supplies. There is never too much money in Namkham, and the work has increased so much that for six months past a new bandage was an unheard of thing. Those we had were used and reused until in spite of the utmost care in washing, people in America would have hesitated to soil their fingers by touching one; and yet they had to be used again.

The rains then set in and we gave up all hope of a new supply until October, but when we opened these boxes and saw the apparently unlimited supply of nicely rolled clean bandages and gauze and hot water bottles we were too happy to laugh. We were so grateful I am sure the people in the churches who furnished the materials must have known about it.

We can say now that our hospital is well off in everything but blankets, so that with a little judicious conservation the bandages will hold out for the greater part of the year.

From Jean Gates, Huchow, East China

I can't tell you what a joy the White Cross supplies have been to me during this year. We all know the psychological

effect of suitable clothes on people. Clean linen has somewhat the same effect in a hospital. One of the remarks heard most often by visitors in our hospital is, "How very clean it all is." It does not always seem so to us, especially if it has rained for a week and with no drying room we have not been able to get any clean linen back from the laundry. Empty beds of departing patients cannot be remade, soiled linen cannot be changed, and a nurse comes to me and says, "What shall I do, a new patient has come and there are no sheets in the linen closet to make up a bed for her." This sometimes happens even when it does not rain, but we have a great many patients with dressing which necessitates the changing of linen more often than usual. I hope with the sheets which I hear are on the way to me now to have enough so this will not occur. Clean linen and surroundings is a big object lesson in hygiene.

From Emilie Bretthauer, Suifu, West China

I hope you will find some opportunity of again thanking the various women who have been working toward the sending of White Cross goods to us. I really am exceedingly grateful for all the articles sent, for we never in the world could get our supplies out of our appropriations. It has not been at all long ago since we used all sorts of personal old clothing to make various dressings, old hospital clothes, and even the blue chambray old nurses' uniforms we boiled and cut up for dressings to use in the dispensary. For gauze, except in the most serious cases, we used the poorest grade of native muslin and boiled it in soda water for several days and then cut it up in strips, but we never could get it to be really absorbent. The cotton was just as unsatisfactory. And so with many things. So I for one appreciate every thing that comes to us via White Cross and am exceedingly thankful for all.

From Mrs. Bawden, Kavali, South India

Two days before Christmas the White Cross box from New York came. Dolls! dolls! and dolls! White and brown and black, dolls hard and soft, dolls big and little, sober dolls and grinning dolls, clowns and queens, babies and fat aldermen, dolls everywhere, on tables, chairs and beds, for they must be sorted and given to the right ones. Such a lot of happy hearts and beaming eyes it would have done you good to see. The tots did not know how to give three cheers, but they did all give a prolonged salaam in no uncertain fashion. So all at home who helped to send the dolls may receive the thanks of the children here and my thanks

for another bright spot and time of joy in their rather sordid lives." (She works among the so-called criminal tribes.)

From Helene Bjornstad, Nalgonda, South India

I cannot express how glad we are to get all these things (White Cross supplies), for we have very few supplies in our new hospital. The dolls are such a help to our sick and frightened little girls, and for the twelve and thirteen-year-old mothers. If they lost the baby at birth and we have a doll to put in their hands, they forget their sorrow and are comforted in playing with the dolls. These little mothers are really only children and should be playing with dolls—but such is India with its custom of child marriage.

From Sigrid C. Johnson, Clough Memorial Hospital

I for one don't want to miss out in the White Cross apportionment. You can scarcely understand what a tremendous help it is to us in ever so many ways. Scarcely a week passes but some letter of thanks and appreciation goes out for the help received. I really don't think I know how we would be able to carry on without it. The dressings and bandages are especially helpful since so much of our work is surgical, and since this is the country of infections. It seems as if hardly a day passes but some one comes to use up yards of bandages and gauze. In spite of our washing both bandages and gauze we still run very close to the line of want where these are concerned. The bed linen, too, is greatly appreciated. We feel we are truly doing our nursing work in a Christlike way when we can make our patients rest comfortably in the tidy clean bed which suggests rest. One woman who I dare say never slept on a bed burst into tears when she was put on a mat because the beds were all full. I beg of you not to give up this part of the work, it does seem so beneficial.

You ask what the White Cross means to me. It means hours, yes days, of work saved. It means dollars and cents, for we'd never be able to buy these nicely made things. It means more comfort to our patients and that means happiness to me. It means a hospital where our patients can better see the love of Christ in action. Words fail me to tell you how much it really means. Were you here to hear me breathe a little prayer of thanks every now and then when I find a special need filled or am able to make some one bear sickness better because of the things sent, you'd realize even better than I can tell the place the White Cross occupies in my heart. *It is my strong right hand.*

From Mayme Goldenburg, Capiz, P. I.

Is it not glorious that all may have a share in filling the needs of the world! So many boxes come from time to time, sent by the Sunday school children, Herald Bands, Junior and Senior World Wide Guilds. The contents of the boxes are appreciated also by these with whom we work and our hearts are cheered by the loving thoughtfulness and prayers of you all back home. May God abundantly bless and direct the every effort of White Cross workers everywhere.

The Conclusion

I could continue this article indefinitely, giving instances of what the White Cross supplies mean. So, dear women, if you have let down in your labor of love, catch hold again for the love of Christ, and minister to those little ones for whom Christ died.

If you do not know who your White Cross Director is, or whom to write to or where to send, write to Miss Janet S. McKay, 276 Fifth Avenue, New York City, and she will help you.



MISS FRANCES K. BURR

The New Treasurer of the Woman's Foreign Mission Society

Miss Frances K. Burr was appointed treasurer at the meeting of the executive and finance committees on September 21, 1927. She comes to the Society not as a stranger but as one returning home, for she had been connected with the Society of the West as treasurer and as secretary of the Publications Department. In accepting her resignation from the latter work the Society recorded its deep appreciation of the big task which she had accomplished in putting the growing work of the Publications Department on a sound business basis. Miss Burr will be remembered by many as the originator of the popular Extension Department.

She overcame many difficulties in planning the unique feature of this work, and gave much time to the distribution of extension literature, personalizing this form of service in a marked degree. Miss Burr has recently had an interesting experience in Japan, where she was associ-

ated with Dr. Thomson in the Mission treasury, with headquarters in Kobe. This firsthand knowledge of the practical workings of a mission treasury on the field doubtless will prove invaluable as she enters upon her new duties at headquarters.

prayer meeting. The whole meeting was an outpouring of praise and thanksgiving for prayers answered, for the great blessings received, and prayers for those who had made it possible for them to have a hospital. It was a great uplift to both missionaries and people to be reminded in this way that the great love of the Father still lives in the hearts of His children."



TIDINGS

Bon Voyage

A reception was held at the headquarters of the Woman's American Baptist Home Mission Society on Friday afternoon, October 21st, for Miss Dora De Moulin and Miss Ruth May Curtis. Miss De Moulin is returning to her work as director of the fine school in Managua, Nicaragua, Central America, after furlough, and Miss Curtis is going out as missionary nurse in the new hospital in that city. They sailed on Sunday, October 23rd. Miss Ruth Shaw, of Milwaukee, Wis., sails on the *S. S. San Lorenzo* November 3rd, to be associated with Miss Edna Clingan, at Ponce, Porto Rico. Miss Shaw graduated from the Baptist Missionary Training School, Chicago, in June.



MISS RUTH CURTIS

gua, Nicaragua, Central America, after furlough, and Miss Curtis is going out as missionary nurse in the new hospital in that city. They sailed on Sunday, October 23rd. Miss Ruth Shaw, of Milwaukee, Wis., sails on the *S. S. San Lorenzo* November 3rd, to be associated with Miss Edna Clingan, at Ponce, Porto Rico. Miss Shaw graduated from the Baptist Missionary Training School, Chicago, in June.

Wedding Bells

On Thursday, October 20, Miss Miriam J. Davis, Editorial Secretary of the Woman's American Baptist Home Mis-

sion Society, and Mr. August Wilson Rohl, were married at the Baptist Temple, Rochester, N. Y. Mrs. Rohl will continue with the Society in part time service. Her many friends join in wishing her much happiness.

Joy in Managua

Mrs. Ida Warnock, of Managua, Nicaragua, Central America, has written that the biggest thing that has happened since she wrote her last letter is the purchase of the hospital. The people out of their dire poverty started a hospital fund. The largest amount given was fifteen dollars. When Miss Norcutt visited the field she saw old women, barefooted, and poor little underfed children bringing their pennies and half pennies to augment this fund. It touched her heart and aroused her interest. Upon her return to the States she told the story, and a friend of the work immediately gave one thousand dollars, and later, ten thousand more in memory of her mother. Miss Blackmore, while doing deputation work in the states, spoke of the great need of a Christian hospital at Managua, and several people gave small gifts. The pastor of the church, Don Arturo Parajon, told the story in the Sunday school and announced that the whole amount had been given for the hospital, and ended by paying a beautiful tribute to parents who had lived such worthy Christian lives as to inspire their children to do noble deeds in their memory. Mrs. Warnock says: "I wish that you might have seen the effect of the announcement. I was looking into their faces and saw them light up with a solemn joy. I never saw anything like it before. At the close of Don Arturo's talk, Cesar Leyton, one of our high school boys, sang "Ninety and Nine." There was a hush over all and many were weeping. The church has expressed a desire to have a part in the furnishing and they will go on contributing for this purpose. The real feelings of our people were expressed at the week-night

News from Puebla, Mexico

Leopoldo has returned from his first year of high school work at Saltillo, and is all enthusiasm. He came with three other boys to see me and spent the evening telling us about his fine school—the athletic field, the extensive vegetable gardens in which the students work, the novelty of serving as waiters in the dining room, the foot races to other towns, the future prestige of the school because it has succeeded in meeting the requirements of the government and the diplomas will now be recognized any place in the country. The other boys, who finished our Grammar school last November, became so much interested that they decided to make an effort to secure scholarships in Saltillo. After soliciting these, two and a half are kindly granted, so that the other three boys, although poor, are enabled to start their high school work, at the same time as Leopoldo starts his second year. They left for Saltillo the last of August but during the summer we (the Berean class) had some interesting times.

Leopoldo and Carlos came to me one day saying they could build a stairway to a little belfry room so that the Bereans could have a class room of their own, and as they knew that there were some beams which were not being used at present in the basement of the hospital, asked if I would petition the doctor for them. We went to see the doctor who immediately went to see the beams and gave the boys permission to take them. After some days of work, a stairway was evolved, though not just the kind one enjoys running up and down. The little room had the accumulated dust and debris of years, so it was necessary for a number of the members of the class to form a cleaning brigade before the next Sunday. They made a lark of it but finally finished, and carried up a few benches and one chair. I put up some pictures and now we have a pleasant little room for our very own.

The attendance at Sunday school during the summer was very good, but with four of the boys gone, it has decreased somewhat. Now we are trying to get new members into the class. We have had three class meetings on Friday nights, in

which we had Bible exercises, and Bible characters presented by the boys who had prepared to describe them. Different members of the class call on a young man who is paralyzed, taking him something to read whenever possible. His helpless condition forms a striking contrast to their young strength and energy. In July two of the boys, the Gonzalez brothers, were baptized. They both finished our school last year and it was through the school that they came into contact with Christ. Their mother is now a faithful attendant at the church services and says that she likes the gospel very much.

There has been a great deal of typhoid fever in Puebla this season. A little girl in our second grade had it, but her mother is a widow with six children to support so had no money with which to pay a doctor. We told Dr. Meadows about the case and he said he would be glad to go and see her without any charges. He did go and after several weeks the girl was cured and is now back in school. Not so another child in the same grade. The family called a Mexican doctor, sores formed in the mouth which were not properly cared for, gangrene set in and the girl died. This is the third child the mother has lost, and has only one left.

—Mabel V. Young.

Happy in the Work

"I am very happy in my work and feel as if I have found the place in which I can best serve," writes Miss Celia Allen, who took up her work as kindergartner among the Chinese in Seattle, Washington, September 1st. Miss Allen's home is in Mason, Michigan. She was graduated from Western State Normal School, Kalamazoo, Michigan, receiving her Life Certificate in 1926. She felt a strong desire to enter definite mission service, as

she believes the greatest work in the world is winning others to Christ. It was therefore with great joy that she received her appointment to minister to the little Chinese children in Seattle. Miss Allen

feels greatly indebted to her "Junior Helpers," a group of young Chinese girls whose main purpose is to help her with the preparation of her handwork for the kindergarten.



THE FAR LANDS

Shanghai College Opening

Dr. George B. Cressey, professor of Geology in Shanghai Baptist College, wrote as follows under date of September 18. He had recently returned from a field trip in Manchuria, which he found peaceful and prosperous under the rule of Chang Tso Lin.

"We are safely back at the college and classes have been in session over a week. The registration breaks all records, with 460 in college classes and 380 in the academy, totaling about 100 more than last year. Quite a number of the new students are from other colleges which have not reopened, including St. John's in Shanghai, the long established school of the American Episcopalians, from which have come many of China's Christian leaders.

"Some of our mission schools are reopening, but others can do nothing on account of political conditions and the government requirements for official registration, among which are no compulsory religious instruction and a Chinese head. The college has been granted a four months' extension of time in which to find a Chinese president who will accept the difficult position long and still held by Dr. White, who some time ago

tendered his resignation to take effect on the securing of a Chinese successor.

"Dr. Proctor is back from his trip to America, and there was a big reception for him in town yesterday. All is calm now in this area, although some nearby fighting between rival factions of the Nationalist forces recently resulted in over 200 deaths. Many missionaries from our other stations are still on the campus and in the city awaiting opportunity to return to their work."

Changing Burma

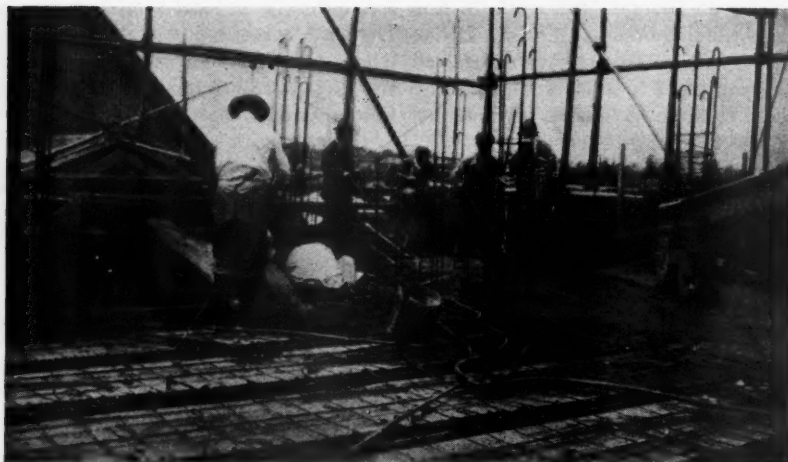
Rev. and Mrs. C. E. Chaney recently attended a dinner given by young university men of Maubin, Burma, in honor of one of their number who is highest state scholar of eight who are being sent to England for further study. Mr. Chaney thus describes this significant gathering:

We expected to find a dozen boys at the dinner. To our surprise we found over forty, and I was asked to preside. It fell to me to introduce the three scholarship boys present, after which they spoke to their fellow students. Then I introduced the student speakers who were to reply. One of the student scholarship boys, a guest at the dinner, was a Karen who got his start in the Lemyetna school on Dr. Cumming's field. He came to me and most enthusiastically told me how he owed it all to the American Baptist Mission and Doctor Cummings who opened the school at Lemyetna, without which he could never have had a chance.

Not one of the three scholarship men used koon or smoked; they gave the cigarettes the go-by. The young lad who sat next to me had as fine a face, if character makes a face, as you could wish to find anywhere. One of the student speakers in our honor spoke most enthusiastically of the fine work the American Baptist Mission had done for Burma by its philanthropic and educational work. Another urged the men going to England not to take up with the etiquette of England if it meant to begin drinking. It is



KINDERGARTEN AT CHINESE BAPTIST CHURCH, SEATTLE



LAYING THE CONCRETE FLOORS OF THE NEW MABIE MEMORIAL

not Burmese etiquette and it is against the Burmese Buddhist's religion. The table was set up in the customary way with the array of wine glasses, etc., but every one of them was carried off unused.

At last it came time for me to make the closing speech. Never have I had better attention or have I felt the urge to rise to an occasion more than I did as I faced those fine young fellows, with acknowledgment of their courtesies, apologies for much that is found in the West and which does not represent the best, and with an appeal for them to give to us the same recognition which we give to them, not taking the worst but the best which each has to offer to the other. I appealed to them to make the service of their people rather than money or self their life work. Of the three scholarship men present, one was going for training as a civil engineer, another for sanitary engineering, and a third for educational engineering. The honorable profession of the law was not represented. This was another very noticeable feature.

And last of all, but perhaps the thing which impressed me most, was this: Some seventeen years ago when I first came to Burma and to Maubin you could have numbered the boys who went from Maubin beyond the seventh standard on your fingers, and those who went beyond the high school would have been sought for with a fine tooth comb. But there were seated before me forty university chaps, nearly all from Maubin, one the son of an ignorant coolie. All this is indicative of the range, the depth, and the significance of the changes which are taking place in this Province. What has the future for us? God only knows, but the prospects are gloriously bright. Burma is moving rapidly, but whither? That is for us to answer and determine in part by the grace of God.

Progress at Mabie Memorial

The accompanying photograph, furnished by Dr. Charles B. Tenny, shows Japanese workmen laying concrete floors and foundations for the new college building at the Mabie Memorial School in Yokohama. Last April the Mabie Memorial and the Japan Baptist Theological Seminary were united into one institution, the latter having removed from Tokyo to Yokohama for this purpose.

Pigs Attract Attention

The other distinctive feature of this year's Maubin Association in Burma was a department by Rev. B. C. Case of our Agricultural School at Pyinmana. With crates of little pigs, Plymouth Rock hens and American plow points, he was the

most popular show of the occasion. The Karens are preeminently farmers, and although the pigs are a source of much embarrassment and friction to the coolies who have to handle them on the boats and trains (for even coolies must protect their social standing, and the handling of pigs greatly strains it) they are a delight to the Karens, who all raise pigs and hitherto have known only the Burma breed, which eats as much as a *real* pig and never weighs 200 pounds at the most. Between sessions Mr. Case showed them how to plow, explained matters of the soil, and the raising of better rice. "Oh, Saya Gee, please let me have a pig! Please let me have a pig!" became almost a constant chant, as the people crowded around him eager to buy the three pigs he had for sale. His Plymouth Rock hens made the Burma ones look like pigeons, and those who could not buy a hen bought an egg or two which they carefully took away to "raise one of those American hens." Surely this is a line which is much appreciated by these people and of great value to them. The poverty of our Christians, their low scale of living, their meager crops and pitifully weak and small stock have often burdened our hearts as we have toured among them, and I could never feel that we had carried them the whole wealth of the Gospel when we did nothing to better their physical environment and resources. We believe heartily in Mr. Case's work and its value to our people, and are very thankful that he was able to come to the Maubin Association.—
Elsie N. Chaney.



THE HOME LAND

In the Calumet District

Secretary Carlos M. Dinsmore of Indiana says: "The one piece of work in the state in which we have the constant assistance of the Home Mission Society is our work in the Calumet District. Our two Christian Centers, Brooks House and Katherine House, have had the best year in their experience. A new gymnasium is completed as an addition to the Brooks House, at a cost of about \$60,000. The Home Mission Society's investment in this building was a big help in getting the rest of the money from the community. This building will greatly enlarge our opportunity in Hammond.

In connection with Katherine House and with the help of the Society there has been organized a Mexican Baptist church with 60 members. The pastor, Mr. Galindo, is a fine young man. We are indebted to Mr. E. R. Brown, of the Home Mission Society, for introducing us to this fine man. With our two Christian Centers and our Baptist churches we occupy a place in the district second to none. A Baptist hospital would add greatly to the service we could render the people. It is doubtful if there is another section in our country with greater promise for permanent development of population and financial resources than the Calumet District."



OPEN AIR BAPTISM AT LATVIAN BAPTIST CHURCH, BUCKS COUNTY, PENNA. REV. P. BUSCHMAN IN THE FOREGROUND

A Notable Latvian Anniversary

The Latvian Baptist Church of Boston celebrated the twenty-fifth anniversary of its founding July 3-4 last. It was the largest gathering of Latvian Baptists ever held in the United States. All the Latvian Baptist churches sent their delegates and choirs. There were about 300 Latvian Baptists, including 200 delegates from Latvian churches outside Boston. These came from New York, Philadelphia, Chicago, Cleveland, and Bucks' County, Pennsylvania. The attendance at some of the meetings, including guests and delegates, was over 1,200. The meetings and concert were held in the Dudley Street Baptist Church of Boston. The delegates returned to their home fields, inspired by the spiritual uplift of these meetings, to do their work with greater Christian zeal. A year ago Rev. A. Bermak, who had been pastor of one of the large Baptist churches in Latvia, accepted the call of the Boston church, and is carrying on the work with large success. The Latvian Baptist work in Boston is done in connection with the Ruggles Street Baptist Church, Rev. J. T. Rider, pastor.

A New Form of Service to Churches

The Board of Managers of The American Baptist Home Mission Society has employed two men, one of whom definitely accepted the appointment to begin November 1st as a helper to the Secretary of the Church Edifice Department to cooperate with churches in raising their indebtedness, and with churches about to undertake to build church houses and parsonages. The aim of the Department will be to secure the strengthening of the bonds between pastor and people, and unity of purpose among the membership; and in this spirit secure the

assumption of financial responsibility. It is hoped also to lead churches away from the idea of long time pledges, which are so disappointing in the end because of the great shrinkage in collection, and which so often lead to extravagant building and paralyzing debt, and help them find a more businesslike way of financing the building of churches.—*John S. Stump.*

Crossroads Evangelism

BY MILDRED I. ERICKSON

Most of us dream, and without realization; but a few of us are privileged to see our dreams come true. And to this latter class belongs Rev. E. A. Valiant, Director of Evangelism for Minnesota. For eleven years he has dreamed of a summer tabernacle for evangelistic meetings, and at last his dream has come true. Would you believe that 415 people could be attracted to a summer taber-

nacle, set down right in the midst of farms in an open country, miles from any town? This is actually what happened the last Sunday of the evangelistic meetings which were held under the auspices of the Nashville Baptist Church, Rev. C. E. Bulander pastor, with Rev. E. A. Valiant as evangelist.

The tabernacle is of frame and canvas. The roof, of twelve ounce, double-filled waterproof canvas, is 42 by 52 feet. The side walls and front have three feet wire screen, with canvas curtains that can be raised or lowered in case of storm; 250 persons can be seated comfortably.

Mr. Valiant held 27 meetings, with an average attendance of 174, and a maximum attendance of 415. It was the privilege of the writer and Mr. Erickson to attend several of these meetings. The interest, as evidenced by the attendance, was fine. Folks came to hear the gospel, and Mr. Valiant preaches it with power and sincerity. At the Sunday evening service, during our visit, there were 115 cars parked around the tabernacle, and many had driven a number of miles to the meetings. It was a joy to see 25 young people take their stand for Christ at the meeting for young people held on Friday night. As a result of this Christian Life Mission, 28 new members were received into the Nashville Church, 7 at Truman, and 4 at Brainard.

A Negro Auxiliary

A notable recent achievement has been the organization of a Negro Auxiliary to the New York City Baptist Mission Society. That section of New York known as Harlem contains the largest Negro settlement in the world.

(Continued on page 698)



STUDENTS AT SPANISH-AMERICAN BAPTIST SEMINARY, LOS ANGELES

Around the Conference Table

A Question

Is your clock self-winding or is it an alarm clock?

Is your church perpetually on time with its one-twelfth quota paid each month, or is the alarm ringing, "Wake up, you are late!"? If you are not sure what your clock is saying to you, write Miss Burton at Headquarters for full information.

His Christmas List

A generous Baptist,
May his tribe increase,
Sat at his desk
His mind at peace.
He read again his
Christmas list.
Yes, neither friend nor foe was missed.
Self-satisfied, yet strange unrest
Surged through his mind and filled his
breast.
And as he sat and read it o'er
A knock was heard, and through the door
A stranger entered, clothed in white,
His face illumed with radiant light.
He took the list, but as He read
Sorrow upon His face was spread.
"Lovest not Me?" in accents low
Came from the One, "I loved thee so
My life upon the cross I gave
Thyself and all mankind to save."
The Baptist wakened, bowed his head,
Shame and contrition round him spread.
He grasped his list,
Whom loved he best?
And lo! the Christ Child led the rest.

—Mary A. Bloomer.

Order at once your "My Christmas List" (free) from your nearest Literature Bureau in sufficient number for members of churches, Sunday schools, women's societies and young people's organizations.

The Stewardship of Companionship

BY MRS. JOHN P. THOMPSON

There can be no real companionship that is not founded on love. Our Heavenly Father invites us into a close companionship with Him. O wondrous privilege! But we can attain that companionship only when we follow the divinely appointed Guide. Jesus Christ stretches out His hands and says, "Come follow Me, and I shall lead you along the paths of life. I am able to do abundantly for you above all that you can ask or think.

Believe in Me, trust Me, obey Me, and I shall be your Companion." Companions of Jesus Christ! He offers to join His heart to our hearts in a common interest, the joys and sorrows of life.

Oh, the marvelous words of Christ, "I call ye not servants but friends!" He draws us close to Himself and calls us friends! He wishes to be a very part of our lives, for He says "I am the vine, ye are the branches." His work and our work are one, so He calls us to activity, to growth, to fellowship. He gives us the assurance that He is very near to us in all our service. This beautiful companionship is ours, if we do whatsoever He commands us to do.

Surely, companionship so amazing, so divine, demands my love, my life, my all. Let this be our earnest prayer, "Use me then, my Saviour, for whatever purpose, and in whatever way Thou mayest require. Here is my heart, an empty vessel; fill it with Thy grace! Here is my sinful and troubled soul; quicken it and refresh it with Thy love! Take my heart for Thine abode; my mouth to spread abroad the glory of Thy name; my love and all my powers, for the advancement of Thy Kingdom; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from my heart to say, "Jesus needs me, and I Him." Study prayerfully John 15.

World Day of Prayer—1928

On February 24, 1928, for the second time in Christian history the Christian women of the world will join hands and hearts in intercessory prayer for the enthronement of Christ as Lord in the lives of His followers, world-wide. Forgetful of difference in doctrinal belief, the Christian women in the cities, towns and villages of both Orient and Occident will gather in their church buildings and will think together on the general theme, "Breaking down Barriers."

Programs have been prepared and are on sale in the Literature Bureaus at 2 cents each, \$1.75 per 100. Order early.

In cities and towns where there is no Federation of Women's Missionary Societies to take the lead in preparing for the observance of this World Day of Prayer, our Baptist women are urged to take the initiative in calling together one

or more representatives of the various missionary societies of the locality, in order that an interdenominational effort may be made to make this day one of real power in the community.

Look in the January issue of MISSIONS for further information.

Suggestions of Christmas Gifts

WHICH WILL AID CHRISTIAN GROWTH
THROUGHOUT THE ENTIRE YEAR

For Sunday school classes, families and individuals—

MISSIONS, \$1.00 a year.

Book of Remembrance, 25 cents.

Year's subscription to new literature, \$1.00.

Scripture Calendar, 30 cents each, or 17 cents in quantity.

For children—

Everyland, \$1.00 per year.

Send all orders to nearest Literature Bureau.

Early Morning Prayer

Did you look to Him when the day was young

Ere you saw another's face?

Did you breathe a prayer for His tender care,

Ere you met the world's unfriendly stare,
Did you ask Him for His grace?

Did you come to Him in the heat of noon

As you passed through the crowd of men?

In the busy street did you stop to meet,
Did your Lord with you have a trysting sweet,

Giving strength to go on again?

Do you come to Him as the shadows fall

With the record of your day?

Your heart's demand He will understand;
Reach out, reach up! You will grasp His hand,

He is with you all the way.

—Edith G. Estey.

Breaking Down Barriers

I live in a little house

But the door can open wide—

I live in a little house

But the whole round world's outside.

—Mary Stewart Cutting.

What an inspiration it was last year to be one with the whole round world on the World Day of Prayer, to be voicing the same petition in Africa, the Americas, Asia, Europe, the islands of the sea, the arctics and the tropics! Has it not somehow made a difference all through the

subsequent months that on that day the incense of intercession rising from each country mingled and became as one? And now we approach another observance of the World Day of Prayer, on the first Friday in Lent, February 24, 1928. Did your community hold an interdenominational meeting last year? Did you remember that the observance is interracial as well as interdenominational and international? The leaders in the different local societies should be called together at an early date to start preparations. The supplies are ready. Send to denominational headquarters for them.

So many reported the inspirational value of the Cycle of Prayer on the Call to Prayer card that it was decided to repeat it. Get quantity of Call needed to give one to every person in your church and neighborhood, not forgetting shut-ins. The card is free. Daily use should begin

now, leading up to February 24, and many will desire to continue its use throughout the whole year.

Last year for the first time a Retreat, "Toward Power in Service," was printed and found very helpful—in fact, so helpful that it is to be used again this year. It is priced at ten cents; only two or three copies are needed—one for leader, one for pianist, one for song leader.

The program, "Breaking Down Barriers," proceeds from Thanksgiving through Confession and Intercession to Consecration. It may be followed entirely as printed, or modified and adapted; it may be repeated at morning, afternoon, and evening meetings or divided into sections with luncheon between. The price is two cents, \$1.75 per hundred. There is a leaflet of suggestions for the leader, several copies of which are furnished free with each order for programs.

with the usual prayer meeting of the Woodward Avenue Church and our representative spoke upon "Retreating Frontiers."

Something Different—Why Not?

Why not hold a "Poster Meeting" some time in connection with the regular missionary meeting of the young peoples' society. Select twelve young people to present briefly the story of twelve eminent missionaries, featuring their portraits and great utterances. Course No. 2 of the Missionary Anniversary Programs will give you the equipment necessary to put it on. The cost of the materials, including the twelve portraits, great utterances and program information, is but \$1.75. The heroes featured are: William Carey, Adoniram Judson, George L. Mackay, David Livingstone, John Williams, John Scudder, Robert Morrison, Joanna P. Moore, Isaac McCoy, Alexander Duff, Joseph Hardy Neesima, Alexander M. Mackay. Introduce your young people to these kingdom builders!

A Missionary Education Tour

A Missionary Education team, representing the department and including Rev. Wm. G. Evans of Moulmein, Burma, Miss Mildred Davidson, who recently returned from a tour around the world, and the Field Secretary, covered during November appointments in Michigan, West Virginia and South Dakota. Miss Davidson had previously visited South Dakota in the fall so did not return to that state. The team's slogan was "Cultivate the international mind and the interracial heart."

Telling Their Own Story

In the series of six books just announced by the Missionary Education Movement, entitled "Christian Voices Around the World," the admirable idea has been carried out of allowing "nationals," or Christian leaders in their own countries, to present their case to the young people of America. Each book will deal with these subjects, from the viewpoint of each national who writes: Our Cultural Heritage, Present Day Developments Affecting Our Life and Thought, Present Tendencies in Our Native Religion, the Nature and Status of Christianity in Our Country, Contributions of Western Christians in the Past, Problems Within and Without the Christian Church, the Character and Amount of Future Cooperation from the West, and the Youth of the Church in Our Country to the Youth of the Church in the West. It is said that the various



A Word to Pastors

Never in the history of our denomination was the call for pastoral leadership so insistent as today. Our churches are compelling the missionary boards to sound a retreat both at home and abroad. It is an axiom of the business world that "Back of every business that keeps up with the times, there is a man who keeps ahead of the times." Pastor, have you ordered your copy of the *Book of Remembrance* (twenty-five cents) and of the *Guide Book for 1928* (twenty-five cents)? Have you subscribed for the monthly literature packet (one dollar for a year's service)? Some one has said that "a leader is a man who has a compass in his head and a magnet in his pocket." Knowledge is power.

A C. S. of M. Questionnaire

Hence these questions:

The opening months of the new year will present an ideal time to hold a Church School of Missions.

What is it? Organized mission study classes doing intensive work and meeting for at least six sessions.

What is its purpose? To help every Christian become a world Christian.

When should it be held? For at least an hour preceding either the Sunday night or the Prayer Meeting service.

What courses should be offered? Send to the Department of Missionary Education, 276 Fifth Avenue, New York City, for the free leaflet "Mission Study Books and Helps, 1927-1928."

How can local difficulties be overcome? "Where there's a will there's a way."

What special helps are available? Attractive folders, two designs, printed in color, one depicting a red schoolhouse and the other an inviting open door. The inside folder of each is left blank in order to permit the local church to outline its own "set up," either by mimeographing or printing. Cost per hundred \$2.00.

Why hold a Church School of Missions?

Bishop McDowell has said, "We must study geography until there is for us no foreign land, study humanity until there is for us no foreign man!"

Cooperation in the Detroit Institute

Field Secretary Floyd L. Carr served as one of faculty of twelve teachers at the Detroit Standard Training School, October 3, held in the Woodward Avenue Baptist Church. The total registration was 427. The church sending the largest delegation was the First Baptist Church, Mark F. Sanborn, pastor. Mr. Carr's course was entitled, "Developing a Missionary Church." On Wednesday evening the assembly period was merged

nationals who have written the chapters in these books represent the ablest and most influential of the young Christian leaders of the six areas—Latin-America, Japan, the Near East, Africa, India and China. Primarily intended for college students and the Student Volunteers, these books will appeal quite as much to young people generally, and indeed to all ages. If the books are up to the promise of those who have seen the manuscripts the series will be one of the most important issued by the M. E. M. Our Department of Missionary Education is heartily cooperating in securing their reading by the widest number of our people.

Important for Mission Study Leaders

After several years of careful study and observation of the Church School of Missions, and after consultation with many leaders, the Department of Missionary Education announces the following Standards for Church Schools of Missions:

REQUIREMENTS—STANDARD A

1. Number of Classes

At least three classes meeting simultaneously (at the same hour). Additional classes are encouraged and may meet during the same period of weeks, but not necessarily the same day or hour. Classes in as many grades as possible are recommended.

2. Range of Course

Courses may include—

Mission Study.

Stewardship.

The Missionary Message of the Bible.

Missionary Education Principles and Methods.

Note.—In case only three (3) classes are held, two (2) courses of the three (3) shall be based on mission study texts.



DAVID C. GILMORE CHAPTER OF ROYAL AMBASSADORS

REQUIREMENTS—STANDARD B

1. Number of Classes

At least two classes meeting simultaneously (at the same hour). Additional classes are encouraged and may meet during the same period of weeks, but not necessarily the same day or hour. Classes in as many grades as possible are recommended.

2. Range of Courses

Courses may include—

Mission Study.

Stewardship.

Missionary Message of the Bible.

Missionary Education Principles and Methods.

At least one (1) course shall be based on a mission study text.



The Royal Ambassador fraternity will be glad to learn of the formation of a chapter in the First Baptist Church of Seattle, Dr. Ambrose Bailey, pastor. It will be a happy day in our denomination when Royal Ambassador chapters dot the map "from sea to shining sea." Let us say with Walt Whitman:

"We take up the task eternal,
And the burden, and the message,
Pioneers, oh, Pioneers!"

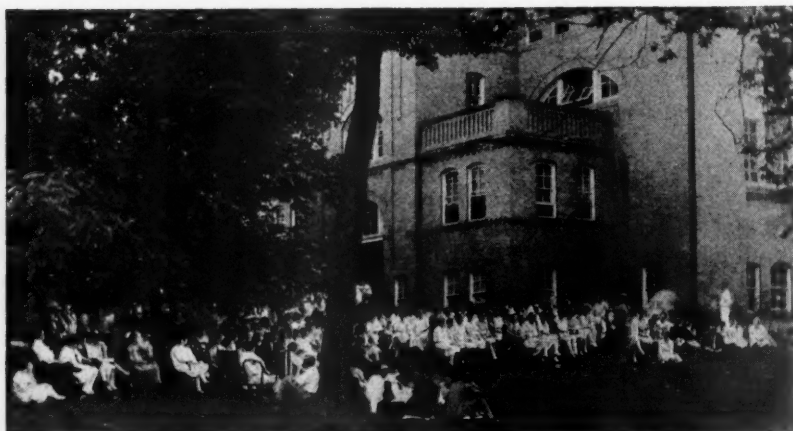
The closing address at one of the evening sessions of the North Dakota State Convention was made by Field Secretary Carr. He took as his topic "The Man of Tomorrow," and set forth the materials and program of the Royal Ambassadors. Representatives of several of the stronger churches of the state expressed their purpose to form chapters at once.

"He who has but a vision is a dreamer,
He who has but a program is a worker,
He who has both a vision and a program is a winner."

The chief counsellor who has a world vision and a working program will develop boys who will help to win this world to Christ.

Mr. Daniel Collie, Director of the Prospect Neighborhood House, Buffalo, has accepted the responsibility of fostering the Royal Ambassador work in the Buffalo area. Our Field Secretary began his fall work with a series of appointments in Buffalo early in September; which means doubtless that several new chapters will be organized in our Buffalo churches.

A conference on Royal Ambassador methods was featured at the Pennsyl-



VESPER SERVICE AT BAPTIST SUMMER ASSEMBLY, KISKI, PA.

vania State Convention at Philadelphia, October 16, in connection with the sessions of the Baptist Young People's Convention. The Field Secretary met with the Eastern Pennsylvania Committee on the Boys' Camp, and plans are under way for a bigger and better camp at Raven Rock, N. J., for 1928.

"Royal Ambassadors and Other Forward Movements" was the theme of the field secretary at the Kansas State Convention at Hutchinson October 11-13.

NOTABLE SAYINGS

Rev. Ellis L. Jackson, Pastor at Page, North Dakota, and High Counsellor for his state, has collected the following notable sayings on the importance of work for boys:

Disraeli—The youth of the nation are the trustees of posterity.

Victor Hugo—All the vagabondage of the world begins in neglected boyhood.

Phillips Brooks—He who helps a boy to become a good and strong man, makes a contribution of the first order to the welfare of society.

Theodore Roosevelt—If you are going to do anything important for the men, you have got to begin with the boy before he is a man. The chance of success lies with the boy and not the man.

C. Burtis Hunter — "A Leader's Prayer:"

"Put me in touch with the heart of the Boy,

Let me study his doubts and fears.
Let me try to show him the Way of Life

And help him avoid its tears;
For the heart of the Boy in its buoyancy,
Is one that is pure and fine,

So put me in touch with the heart of the Boy,
The heart of the Man to be."

you plan it so long as you enter into the plan. We have suggested the new Pageant, "Light for the World," as being very appropriate for this service.

THE GUILD BOOK ONCE MORE

This is in its second edition. May I repeat that because of the failure of *Frontiersmen of the Faith* we have put the Guild Book in the Reading Contest and it will receive credit as a Home Mission Book this year only. No credit will be given on the Reading Contest for any book of the Bible. We "do not choose" to put any part of the Bible in a contest with secular books.

Theme Contest leaflets are in print, with a fine list of reference material prepared by Miss Sallie Coy.

MERRY CHRISTMAS AND HAPPY NEW YEAR

Enthusiastic reports are coming from every quarter of the globe, and so it is with thankful heart that I wish you all a Merry Christmas and a New Year made happy because of the gift of yourself to the Christ of Bethlehem.

*Faithfully Yours,
Alma J. Notes*

WORLD WIDE GUILD

"On Christmas Day the little Lord
Comes as our guest to hearth and board,
To share with children everywhere
Their Christmas happiness and fare.
And whoso makes a child rejoice
Shall know His face and hear His voice."

—Theodosia Garrison.

THE SUPERLATIVE GIFT

It was Christmas morning in a little town, snow-white and glistening in the sun. A dear little woman of seventy years and more, a semi-invalid, was sitting in a sunny window, her open Bible in her lap, and on a table before her an assortment of beautiful gifts, all of them from her daughter who was spending her vacation with a friend. Some were costly, some inexpensive, some useful, others of no value to her. One neighbor after another came in to wish her a Merry Christmas and each one exclaimed over her beautiful gifts. To each she replied with a smile but with a tone of disappointment and longing, "Yes, they are all so lovely—really too lovely for me, and Helen spent a lot of money for them and took a lot of time to select them. They are lovely, but oh, how I did want Helen herself!" Shall He say of any Guild girl this Christmas season, "Yes, her gifts of service and time and money are beautiful, but how I do want Helen herself!"

A CHRISTMAS SUGGESTION

Give a Guild Bookmark (5c. each).

GUILD VESPER SUNDAY

December 4 will see Guild girls all round the world gathering at five o'clock in the afternoon for a service of worship. This is the first time we have had a simultaneous Guild service. Word has been sent to our Chapters in the Orient, in Cuba, Porto Rico, Mexico, Alaska, and through our glorious U. S. A. In large cities it is probable that all Guilds will unite in one service. It matters not how

Lake Harriet Church, Minneapolis

Lake Harriet Junior Guild, through the combined efforts of our members, was lucky enough to win the National and City Reading Contest. Not intending to boast, I will add that we had only four months instead of twelve to read, on an average, eighteen books per person.



MORNING WATCH, W. W. G. HOUSE PARTY AT MOUND, MINNESOTA



W. W. G. LAKE HARRIET CHURCH, MINNEAPOLIS, WITH READING CONTEST AWARD

The girls attribute a large share of our success to Miss Kathryn Crail, club chairman of the Contest. In the snapshot she may be seen holding the National award, the picture. After a short conversation with Kathryn, the worst laggards among us were suddenly fired with the ambition to out-read all other sister members. She was so indispensable to us that we reelected her.

Our president, Margaret Erickson, may be seen displaying the cup which was the city prize. Under the leadership of Miss Rassmussen and Mrs. Earl V. Pierce, our Guild is going to do its best to retain its reputation of City and National champions. But greater than this we hope that by our reading we will acquire a world wide vision, that through our White Cross work our love and interest will be made manifest to our brothers and sisters all over the world.—*Helen MacConnell.*

Morning Watch at Mound, Minnesota

One feature of the Guild House Party preceding the Baptist Assembly at Mound was the morning watch on Sunday morning from seven to eight o'clock. As in the time when Christ preached to the multitudes on the Galilean Sea, we assembled in boats on the lake shore. Miss Pauline Ritner, Director of Religious Education, Waukegan, Ill., led the singing, gave the Scripture reading and prayer. The Guild Girls' Litany was repeated, led by Miss Ritner, and Miss Lucy Russell led in a consecration service.

Gu Gi in the Northwest

Let me introduce you to the South Dakota Gu Gis. I don't believe there are many of you who have met them, so let's get acquainted.

First, we will stop at Sioux Falls. Such a splendid group of girls met us, coming

from Viborg, Trent, Dell Rapids, Central Baptist and City Temple. Pep? Listen to the cheering! Central Baptist girls, wearing cunning hats made from paper bags, sang for us and cheered. City Temple girls are hostesses and give us a royal welcome, and all the rest do their share to prove they too are worth while.

Meet the Madison Guild girls—junior and senior! They are the prize-winning Chapter of the state. They entertain us at a banquet that is really beautiful, and on the table is a tall Chinese candlestick, the award for the highest number of honor points in the state. There is also a pair of blue candlesticks showing they read the most books of any chapter. Aren't they worth while?

At Brookings we meet a fine group of college girls, busy but not too busy to find time for W. W. G. And here are the Watertown and Clear Lake girls, giving us a real banquet and singing merrily. I shouldn't be surprised if they tried to get some of those candlesticks from Madison.

Aberdeen girls are planning for their college Guild girls. We predict a happy year for them.

More college Guild girls at Huron! By this time you begin to see that South Dakota girls are all training to serve to do their best in life, for there are colleges and college girls everywhere. Fifty-eight miles to a Guild banquet and then fifty-eight miles home again. These are the Mitchell girls. Listen to them as they tell of missionary teas, plays and so forth, and you can see they are a busy Chapter.

Now a long journey west to meet Pierre Guild girls. They have just returned from the Assembly and are ready to tackle the hardest tasks. We sang and talked until it was time for curfew.

Then we cross the Missouri and travel up and down hills, through miles of wheat fields to meet the Witten girls. They have just become Guild girls, but with

their brave and progressive spirit they will strive to do their best. The nearest Chapter is eighty miles away, and it isn't easy to do things without the help of any group enthusiasm or inspiration.

Haven't you enjoyed meeting these South Dakota girls? They would like to know you. It gives us the strength to go forward, in spite of the handicaps we may encounter, when we know there are girls everywhere thinking as we think and working for the same Master.

Kansas asks a hearing. The Ottawa Guild girls publish a Chapter paper called *The Pepper Box*. Any group that has enough "pepper" to publish a Chapter paper is bound to succeed.

It is Christmas time, and as we light the Christmas candles in our homes, let us pray that we may be true to our King and be willing to share our light with others. Merry Christmas, Gu Gi's!

Mildred Davidson

W. W. G. in Bassein, Burma

July 30, 1927.

Dear Miss Noble: Now a little about the W. W. G. I talked to all the girls Sunday afternoon and told them we would have three groups, one for the high, one for the seventh standard and one for the sixth, and told them why they should belong. When we formed the groups for the programs we included all the day scholars. The high school girls are using the Royal Ambassador biographies, and the sixth have begun at home with the Ko Tha Byu which is in Karen.

The meeting for standard seven was to come this week, but the leader came to me a week ago and said the girls were ready and she was afraid she might be asked to go to the jungle this week. As it made no difference to me, the girls came, forty-five or more, to my house. After the opening Scripture and prayer the candle service took place. First the leader explained the meaning, and then the girls came one by one to the table where the president and one other officer pinned on the blue ribbon. After special singing the girls came and had the roses put on. Then after the large white candle was lighted, one by one the girls who had been given small candles came forward, lighted their candles and marched about the room, stopping at their seats where they sang their hymn. Then the candles were blown out, the lights turned on, and all started in the Airship Evangel for the trip around the world. We got as far as the Philippines. A fine enlarged map of the entire route hung on the wall. This was drawn by one of the girls.

We are using the missionary prayer calendar, or *The Book of Remembrance* as it is now called, in the chapel worship. The pupils bring their Bibles and read the passage responsively. I have a splendid set of teachers and things are moving ahead so fast I am having hard work to keep up. Do come out and give us a visit.—*Clara B. Tingley.*

100 Per cent Co-operatives

Aurora, Illinois.

Dear Miss Noble: This is rather a belated thanks for the lovely picture which was sent to our Guild Chapter as the award for qualifying in the Reading Contest, but we wish you to know that we greatly appreciate it and are so proud of it! We hope to have it framed soon and presented to the church to be hung in one of the rooms in the new building.

Our Chapter is composed of fourteen high school girls (the majority of them are freshmen and sophomores) and our counsellor. We conduct our meetings at the different homes on Saturday afternoon—two each month, one for White Cross and the other for business and study—from September through June. We enjoyed so much this year using the program "Miss W. W. G. Jr.," covering the Junior Packet (home) and Baptist Family in Foreign Mission Fields (foreign). Not only were we able to receive much information from them ourselves but to pass it on to others, for the program "Imported Tea" was given in our own Chapter meeting, a B. Y. P. U. meeting, a prayer meeting in our own church, and at the Sunday school of the largest Methodist church in the city. The program "Sweet Land of Liber-Tea" was given before the associational mid-year

meeting of the women, at a missionary program in a church in a neighboring town, and at a Sunday evening service in our church.

There is a Rumanian Baptist church in Aurora, and several of our girls have gone there many times to conduct the Sunday school, furnishing the music, teachers, and supplies for the children, and at Christmas time giving several numbers on the program.

Our Chapter qualified in the Reading Contest for the first time, and also made 370 points on the Illinois Point Standard, which makes us a Star Chapter. Each member contributes to the missionary budget by a weekly contribution through the church, and the Chapter also paid \$10.00 to the Special Guild Offering.

We are sending under separate cover a picture which was taken when the pageant "Sweet Land of Liber-tea" was given in the church. If you remember the program you will probably recall this picture was taken where the various nationalities which have been benefited by the Home Mission Society have entered and told their reasons for their high regard for "Home Missions," and "America" is therefore crowning "Home Missions."

With the picture we are also sending our Guild Calendar for the coming year.

Our Chapter Motto is, "The Joy of Life is to give, not to get; to love, not to be loved; to serve, not to be served," and we have found so much joy and happiness through the small bit of service we have been able to give that we are going to strive to do much more this coming year.

Thank you again for the picture.—*Alice Gaylord.*

An S. O. S. Call

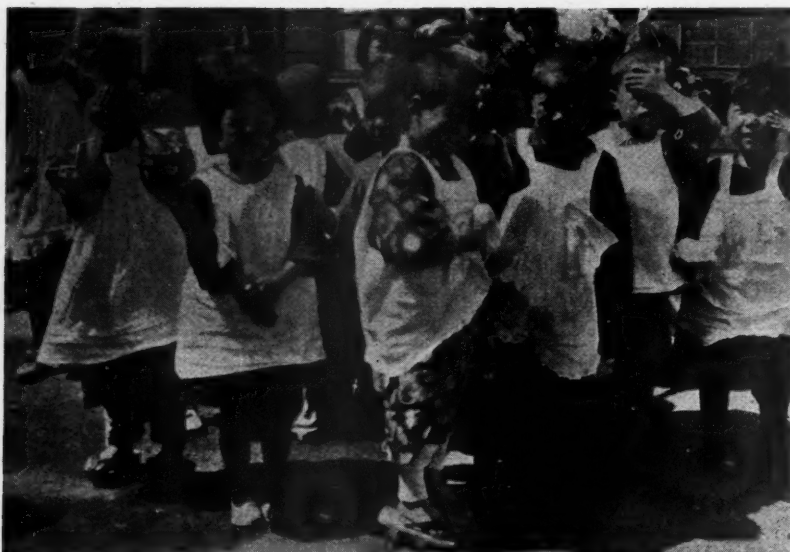
A. B. M. Pwo Karen School,
Maubin, Burma, July 17.

Dear W. W. G. and Miss Noble: Some years ago when I was in Bassein for a season I was trying to teach some piano lessons, and appealed to you for music. Now again I am in a place where I am trying to teach. I was transferred to this school this year and found a piano but nobody to play it but me and one little girl, transferred here from another school. There were several children and one teacher eager to learn, but no teacher available; so I thought I could do better than no teacher at all and have undertaken it. I am using Matthews' Standard Graded Course, Grade I. I have just one book for all the pupils. One boy who has just started lessons has a baby-organ of his own, is a day scholar and will practice at home. I'll have to get something else for him. I'd be very glad to have supplemental pieces suitable for grade one, so that the pupils can have some individuality and not all have to play the same pieces. Any songs, not too hard, popular songs or school songs that you think might be useful at our monthly concerts, held the last Saturday night of each month, will be appreciated. "Thanking you in advance," as we so often diplomatically say, I am your very sincere friend.—*Nona G. Finney.*

Who will furnish this music? Send directly to Miss Finney at the above address. Be very careful in the selection of the songs. She has gone to Maubin to take the work of one of the most faithful missionaries to Woman's Foreign Board ever appointed, Miss Carrie Putnam, who died last May.



PAGEANT, "SWEET LAND OF LIBER-TEA," PRESENTED BY THE JUNIOR W. W. G., MARION AVENUE BAPTIST CHURCH, AURORA, ILLINOIS



KINDERGARTEN CHILDREN IN TOKYO, PHOTOGRAPHED BY MISS DAVIDSON



"Noel"

Sing NOEL! NOEL! Because a child was born
 Little children everywhere shall laugh
 this merry morn;
 Christian folks the world around shall
 make all childhood gay
 In honor of the little King who gave us
 Christmas Day.

—Theodosia Garrison.

A Flight Across South Dakota

I have just finished a trip across South Dakota and met so many Crusaders. Aeroplanes are fine, but they fly so high one can't see the boys and girls, and I would rather meet the boys and girls than just break a few records.

At our first stop we met the Sioux Falls Crusaders. How I wished I could meet the Viborg Crusaders, but it was too far for them to leave school. This first stop was a real C. W. C. banquet with the tables decorated in red and black. The president, Margaret Cressy, was sick, so the secretary gave a toast, and Mary Lou Cressy played on the piano, and the rest sang and gave C. W. C. cheers. It was a great banquet!

At our Madison stop we met about twenty Heralds and Crusaders. They can do things because I saw some of their scrapbooks, and some of them helped serve the Guild banquet, and even played for the Guild girls.

Another landing at Huron, and here

are the Wessington Springs Crusaders. They had a long trip, but are here with the lovely scrapbooks they make at their meetings, and posters, too. Elmer Schmierer is the president, and a live one. He and his secretary and assistant secretary met with me and we discussed the problems of their C. W. C. They have twenty-seven in their company and want it to be the finest in South Dakota. I am hoping they will write some book reviews this year. Edwin also spoke at the Guild banquet for the C. W. C.

We stop again at Pierre on the Missouri River and find a big group of Crusaders. There were twenty-five at the banquet and all was joyous. They have made some attractive posters for their meetings and are an all round fine company.

Now we'll take a long flight south. You Eastern Crusaders will be interested in seeing the Indians and real cowboys as we go along the prairies. Then we stop at Witten and meet our Crusaders. How they can sing, and you will enjoy the fine shields showing their honor points, and the posters they made when they studied "Two Young Arabs." And there are several other Crusade Companies near if we only had time to visit them. They haven't any church building, and they have to meet in the schoolhouse and in the leader's home, but they have a winning spirit and are determined to win, and the result is a group of fine Crusaders.

You are all very happy now because it is Christmas, and I know that you are busy planning to share your gifts with other people. I wish you a very Merry Christmas!

Mildred Davidson

Airship Views of the Philippine Islands and Burma

"All those islands down below must be the Philippines. Yes, because we have come southeast since we left China. And anyway, there is our Alice Drake with her C. W. C. pin on. Let's swoop down and give her a call."

"We're Crusaders, Miss Drake, making a tour in the Spirit of Missions. We'd like you to show us the Philippines."

"Well, this is great. I'm teaching the Bible here in Iloilo, at Doane Evangelistic Institute. While the students are here and after they leave school they take charge of Sunday schools, hold evangelistic meetings, help in church work, and do all kinds of Christian work which they have been taught to do here. The hospital, of which Dr. Thomas has been the head for years, is here too. You all know Mrs. Thomas, for she wrote *Around the World with Jack and Janet* and *Jack and Janet in the Philippines*. Over in Capiz is the Home School. That is the place where so many orphans and neglected children find a happy Christian home and learn to know Jesus and love and serve Him."

"Christmas is coming. Will there be a merry Christmas here?"

"Indeed there will. The boxes from U. S. help like everything then. Last year over at Bacolod Miss Coggins had scrapbooks, dolls and toys enough for all the children in her three Sunday schools. She visited one little village way up on the mountain where she had a Bible woman who had led forty people to believe in Jesus in one year, and where the little children had never seen a white person before. When she left, one old man said to her, 'Why was the Bible not brought to us sooner?'"

"I'm glad the 'Spirit of Missions' came here and hope there is gas enough to provide a Bible for everyone who wants one. Now we are off for Burma, so goodbye, Filipino Brownies."

Burma is where Baptists started missionary work. Our first missionary was Adoniram Judson, and we have more missionaries here than in any country. There are more self-supporting churches here than in any other mission field, and more Baptists than any other denomination. We can be really proud of our

schools in Burma, for we have better buildings for them and more teachers.

The Ellen Mitchell Memorial Hospital is in Moulmein (pronounced Maw-l-main), and that is the Foreign Special Interest of the C. W. C. this year. The buildings are gray stone and are upon a hill overlooking the Bay of Bengal. Over the front door is the motto, "Not to be ministered unto, but to minister."

The hum of the engine of the "Spirit of Missions" is heard. Let us listen to what the Crusaders are saying.

"There are some Crusaders here in Bassein, the first to be organized in the Orient. In a fine letter about them from Miss Clara B. Tingley, who has charge of a school in Bassein among the Sgaw Karen boys and girls, she says:

"Last year we organized Crusaders,



C. W. C., LOWELL, WYOMING



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by December 20)

October Prize Winners

Molly Nicholson, age 8, of Denver, Colo., wins first group prize for the October picture, and Ida May Hanks, age 14, of Troy, New York, is the prize winner in the second group. On the honorable

mention list are: Dorothy Huggins, Hood River, Oregon; Frances Archibald, Haverhill, Mass.; John Raymond Whitney, Bradford, Pa.; Edward Knapp, Albany, N. Y.; Iva Taylor, Lynden, Wash.; Helen Page, West Warwick, R. I.; and Lois Sholander, Topeka, Kansas.

Heralds, and Jewels. We found that only a few boys came to Crusaders, though those who came were interested. This year we called a general meeting and asked the children to vote whether they wished to have two groups, one of boys and one of girls. They voted unanimously to have two.

"At the first meeting of the girls there were thirty present. But it is the other group that you will be particularly interested in. The time for the boys' meeting was announced two or three days before and I feared some, if not all, would forget about it. At the appointed hour the teacher who was to talk to them was in the place and so was I, but not a boy was in sight. We waited and one or two boys came, then two or three more who said they had gone to change their jackets. In fifteen minutes there were twenty-eight on hand, and this was Saturday afternoon when football is an attraction.

"Yesterday, twenty minutes before time the boys began to gather; the helping committee gathered up the various mats and rugs which I have and spread them on the floor, moved tables, opened doors. Afterwards these were replaced by the same committee. The teacher leader of this group had said she wanted to have some kind of a ceremony for the boys and we had been racking our brains to find something. Because of rhetorical tonight, the leader thought it would be better to postpone the meeting until next week, but the boys were keen on not postponing it. So Miss Sharp and I tried to plan a ceremony.

"It was based on the Christian's armor as given in the sixth chapter of Ephesians. The president of the Crusader Company carried the Christian flag; the treasurer the C. W. C. pennant; and the secretary was the Christian soldier. As the leader read the verses and explained their meaning each piece of the armor was pinned on the soldier. After a prayer for these knights a pin was given each boy and they all marched around singing "Onward Christian Sol-



ASSAMESE CHILDREN WITH CHRISTMAS DOLLS

Orissa, two handfuls are taken from the rice measured out for their use every day. At the end of the month the money equivalent is given to the church.

At the Junior Christmas Party at Weirton Christian Center, West Virginia, a twelve-year old Finnish girl prayed the following prayer as part of the blessing before the party sat down to the tables: "God, make the doors of this house wide enough to let in good will, love for the poor, friendship, and a willingness to help everyone; and narrow enough to keep out hate, envy and selfishness."

The Tool Chest

Hammer, boys, one clothespin upright in each corner of a cigar box, and four spools under each corner and stain all mahogany, making a fine doll's bed.

diers." There were forty-six present this time, and all most enthusiastic. They discussed honor points, records and gifts. Two captains were chosen and the whole group divided. The leader will translate the honor points and give them to the captains, who will see that the boys copy them. They will use shields and stars for the records and so will the girls, and there will be some competition." Two months later Miss Tingley writes, "The Crusader Boys had a meeting for an old lady of eighty who had not been away from her home for years. She has rheumatism and is partly blind. They took her flowers and sang and prayed. The boys' meetings have been better attended than the girls."

In "The Upward Climb"—Remember

1. "The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept
Were toiling upward in the night."
2. Put the never give-up-spirit of Henson into practice in home and school tasks, in breaking bad habits and forming good ones and in conquering obstacles.
3. "Common things may be of uncommon value." (George Washington Carver.)
4. "Lifting as we climb." (Booker Washington.)
5. "Let nothing keep you from reaching the top." (Roland Hayes.)
6. "Keep a Pluggin' Away." (Paul Lawrence Dunbar.)

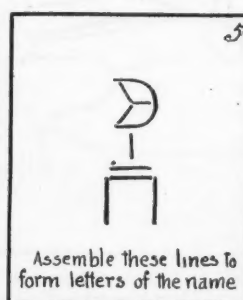
Two Things to Note

At the request of some of the boys in the Baptist hostel in Balasore, Bengal-

MISSIONS' PUZZLE PAGE



NAMES OF MISSIONARIES



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1927. No. 11

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than December 20th will not receive credit.

Answers to November Puzzle

- | | | |
|------------|-----------|----------|
| 1. Rickman | 3. Geis | 5. Buker |
| 2. Lamson | 4. Munger | 6. Rose |



HE'S NOT HEAVY—HE'S MY BROTHER

Scissors, girls, will be useful in cutting sheets and bedding, and dressing a little doll just to fit the bed the boys make. These will be wonderful for Day Nurseries.

Auger-Spool dolls are inexpensive and almost human. At the top a silk spool for the head with the face painted on it and a black silk button for a hat with a feather stuck on it. Then a smaller spool for the neck (adorned with a necktie); a large silk spool makes the body; two ordinary spools for each arm and three for each leg. These are all strung on elastic cord which is secured at the extremities with black shoe buttons. Bore a small hole with an auger in each side of the body-spool toward the top for the arm elastic to pass through. (It is permissible to attach the arms above the body-spool to save boring the hole.) The spools should be tinted two or three different colors for variety.

Foot rule. In a piece of chestnut-brown cardboard 10 x 20 inches, cut two slits five inches deep and five inches from each end. Cut another piece of buff-colored cardboard 5 x 36 inches, on which paste pictures and draw in scenery to make a moving picture. The subject may be Mather School and the pictures of the buildings will be pasted on and filled in with girls in the various activities there. Surely there would have to be some barrels in such a picture. Or if the subject were Ellen Mitchell Memorial Hospital, the building would be the first picture and a road leading up to it on which all types of Burman people and trees and vehicles would be pictured. The light cardboard is slipped in from



CRUSADERS AT CROW INDIAN RANCH, WITH MRS. PETZOLDT IN REAR (SEE PAGE 668)

the back through the slit at the right of the dark cardboard and back through the slit at the left and drawn through slowly, making a "moving picture."

Merry Christmas!

Merry Christmas and Happy New Year to you all!

Christmas will be merry for you if you make it so for somebody else. Try it.

And you can have a Happy New Year all through if you simply make every day a happy one as it comes. Try that, too.

Mary L. Noble.

A Hint from Burma

Miss Cecilia Johnson reports from Tharrawaddy, Burma, that a new plan was tried by the Senior and Intermediate Christian Endeavor Societies. "The members of these societies were divided into groups or bands. Each group had a leader and named itself after some Bible character. These groups took turns at being responsible for the weekly meetings. It proved a good plan. The meetings were more alive, and many boys and girls who had never before taken part got up courage to speak, pray and sing in public. Consequently they received training in testifying for Christ and had their own lives deepened spiritually."



This little Piute Indian girl attracted Miss Clara E. Norcutt, of the Woman's Home Mission Society, when she was visiting the mission stations on her trip West, so that she asked for her picture singing the song, "Thank Him, Thank Him, All the little children, God is Love, God is Love." The first picture shows little Alberta Grahm singing that stanza. The next picture shows her singing, "Love Him, Love Him, All the Little Children." In the last picture she is making the sign that "God is Love, God is Love."

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
Granville, Ohio

Plans for Proclaiming the Glad Tidings

"Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas;
Stars and angels gave the sign.

Worship we the godhead;
Love incarnate, Love divine;
Worship we our Jesus,
But wherewith the sacred sign?

Love shall be our token,
Love be yours and love be mine—
Love to God and all men,
Love the universal sign."

—Christina Rossetti.

DECEMBER MISSIONARY ANNIVERSARIES

It may add a human interest touch to your December meeting to mention with brief factual comments the following dates, especially the one which falls nearest the time of your circle meeting:

Dec. 2, 1889—Captain Luke Bickel's first voyage in the *Fukuin Maru* on Japan's inland sea.

Dec. 10, 1873—Dr. David Downie joined Lyman Jewett at Nellore as much-needed helper.

Dec. 13, 1821—Jonathan Price, first medical missionary to Burma, reached Rangoon to assist Adoniram Judson.

Dec. 19, 1874—Marcus C. Mason, pioneer worker in Assam, arrived at Goalpara.

Dec. 21, 1795—Birthday of Robert Moffatt, pioneer missionary to South Africa.

Dec. 22—Birthday of Ann Hasseltine Judson.

Dec. 28, 1800—William Carey baptized his first convert.

(Schedule taken from "The Star in the East.")

A CHRISTMAS PROGRAM WORTH REPEATING

Roll Call—A Christmas Quotation.

Devotional Service—"The Birthday of the King" (Scripture passages and comments).

A Christmas Stocking—A huge red muslin stocking from which each person pulls out some part of the program, such as a letter from a missionary telling of past Christmas celebrations on her field, a short Christmas story or two, a scrap

book with Christmasy cover and containing pictures of Christmas celebrations or such other things as appear in December numbers of *MISSIONS*, several three- or four-minute talks on Christmas in other lands, an appropriate solo for a definite singer, and a tiny Perry picture of the Nativity for each one present. The singing of a number of old Christmas carols intermingled with the program features. —Missionary Society of Baptist Church, Wyoming, Ohio.

AROUND THE YEAR WITH THE WYOMING MISSION CIRCLE

In view of the numerous personal letters received by the Forum Conductor asking for complete sets of programs, the following, sent by Miss Ruth A. Shipley, is submitted in brief. Mention of the music, of which there is (and should always be) an abundance, is omitted:

"O matchless honor, all unsought,
High privilege surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee,
To carry out Thy wondrous plan,
To bear Thy messages to Man;
In trust, with Christ's own word of grace—
To every soul of human race."

Mottoes: "I Am the Way." "Without Me Ye Can Do Nothing."

October—The Female Missionary Society Fifty Years Ago." (Members dressed in old-fashioned costumes, rendering subject matter old but good).

"Come, dear old comrades, you and I
Will steal an hour from days gone by."

Hymns: "From Greenland's Icy Mountains" and "The Morning Light Is Breaking." Scripture Lesson—Sister A.: "A Missionary's Call" (Nathan Brown); Sister B.: Extracts from the letters of the Judsons; Sister C.: Reading, "Mrs. Pickett's Missionary Box"; Sister D.: Tidings from Afar (old current events of outstanding importance); Sister E.: Mite Box opening.

November—Family Night. "Good friends, sweet friends, salutations and greeting to you all." Dinner for people of all ages. Responsive service led by the pastor. Play, "Robert and Mary," W. W. G. girls. Singing by male quartet.

December—Beginning of study of "New Paths for Old Purposes," each leader de-

veloping a chapter for program purposes in any way she chooses.

"New occasions teach new duties,
Time makes ancient good uncouth.
They must upward still and onward
Who would keep abreast of truth."

Devotional, "God's Purposes." Sketch of the author of the book. Topic, New Occasions. Current Events. Roll Call. A Christmas Thought. Carol singing.

January—"Build thee more stately mansions, O my soul." Roll Call, A New Year's Wish for Our Society. Devotionals, "Lengthen thy cords, strengthen thy stakes" (Is. 54:2). Topic, "New Frontiers." Current events.

February—"Science has made the world a neighborhood: only religion can make it a brotherhood." Roll call, names of agencies for the uplift of humanity. Devotionals based on Matt. 11:28. Talk, "Christian Missions and Modern Industry." Reading. Victrola music. News from the front (current events developed under this figure).

March—"Which of these three thinkest thou proved neighbor unto Him that fell among thieves?" Roll call, The nationality that interests me most. Devotionals, "The Good Samaritan." Theme, "Christian Missions and America's Racial Attitudes." Word from the firing line (current items presented in this fresh way).

April—"My country, in her dealings with foreign nations: may she always be right." Roll call, International ties that bind. Devotionals, Acts 17:26. Theme, "Christian Missions and America's International Attitudes." Topics of the day.

May—"The heart grows warm and sorrows flee
When I appreciate you and you appreciate me."

Roll call, Personal Adventures in fellowship (experience meeting). Topic, "Give and Take." Current events.

June—"The church's one foundation is Jesus Christ, her Lord." Roll call, My favorite hymn. Devotionals, What hath God wrought? Annual business meeting. Echoes from the conventions. News reel (attractively presented).

September—"Book lovers in America should give helpful books to the youths of other lands." Roll call, Books that have helped me. Devotionals, "These things command and teach." Brief talks: The Need for Books in Other Languages; The Bible, the Greatest Gift; Magazines and Papers; The Picture Card Preaching the Gospel; Moving Pictures, Good and Bad; News Reel.

(All topics of this last program taken from the study book, *A Straight Way to*

ward Tomorrow. This would be the meeting at which new subscriptions for MISSIONS and our denominational weeklies might most easily be secured.)

GLEANINGS FROM GOOD MISSIONARY SOCIETIES

Following up letters previously sent requesting people to remain at home, if possible, at the time stated, fifteen "teams" of women in the Church of the Redeemer, Yonkers, N. Y., called upon all the women of the church and congregation between the hours of two and five in one afternoon, the purpose being social and the advertising of the first autumn meeting of the Women's Society. Most excellent results were reported. This is bound to be a prime method of reviving and recruiting, if the ensuing meeting is correspondingly attractive and worthful. But don't advertise unless you are willing to furnish the "goods" to correspond.

At a meeting of the South Pacific District, the program was developed in unique maritime terms. The keyword was "Progress" and the motto, "Sail On." Appropriate sections of the program were headed with lines from a well-known poem: "They sailed and sailed as winds might blow": "What shall I say if we sight but the seas at dawn"; "A light—It grew to be time's burst of dawn," and, "He gave the world its greatest lesson, 'On, Sail On.'" Captions were mostly maritime: "Captain's Orders"; "Conference of Conductors"; "W. W. G. Dirigible"; "Arrival of Crusader Fleet in charge of Mrs. A.—"; "Convention of Navigators"; "Circling the Globe by Airplane"; "Teaching Navigation"; "A Hakka Boat" (address by missionary from China); "The Morning Watch"; "Let Go the Sheet"; "Handling the Freight" (White Cross director); "Shoreless Seas and a Light in China"; "Sailing up the Congo"; "Awarding Service Stars"; "Adventurers" (Christian Americanization). Such a play of fancy as this, if used with worthful material, relieves tedium and monotony and serves as a mental whetstone.

Many circles report increase of interest from using at least one popular feature at every meeting to give all or at least numbers of women an opportunity to take part. Two-minute responses to the question, "If I were choosing missions for a life-work, to what country would I go?" developed a great deal of intelligent thinking. A debate on "Resolved, that it is better to Christianize the foreigner in America than in his native land," proved better than a Home and Foreign Mission address. Roll call topics, an

abundance of which have been offered from time to time, furnish means of popular expressions, small circles permitting an every-member response, larger ones having all from A to G (initials of names) take part at one meeting, all from H to M at another, etc. Good items for this are "Our Country's Dominant Needs," in February; a Christmas quotation in December; a New Year's resolution in January; "What First Interested Me in MISSIONS," in the month when magazine subscriptions are taken, etc. At the close of a study book period, in February, one circle leader made a number of hatchets from cardboard and asked each woman to inscribe as many significant ideas as she had gained from the study, on her hatchet, read the inscriptions later and hang the hatchet on a line across the rostrum.

Getting the new missionary literature into circulation is of dominant importance. Mrs. Dorothy Crockett, of New London, N. H., suggests securing a number of boxes such as are used for type-writer paper, decorating and labeling them, then enclosing in each a collection of clever leaflets. Attach by cord a good pencil and paste on inside of cover a blank on which each reader may inscribe her name, then start the boxes circulating in the several circles of which the missionary society is composed, having some one appointed in each group to see that no forgetful member sidetracks a box.

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AMERICAN BAPTIST FOREIGN MISSION SOCIETY

(Continued from Page 685)

The population increases so rapidly it is impossible to give accurate figures. There are now about fifty Baptist churches with a membership of over 30,000. A campaign for religious education has long been a sore need. The Educational Center has been opened and a well-trained director secured. Courses of study are conducted for pastors, Bible school teachers, and church workers. Vacation Bible schools and week-day schools of religious instruction, and week-day activities for the thousands of children and young people on the streets after school hours and during the evenings, are being encouraged. Mass meetings with prominent speakers at the larger of these churches are held from time to time and are creating solidarity of thinking and concerted action. The Home Mission Society assists to the amount of \$1,200.

Christian Center in Los Angeles

The Baptist Christian Center in Los Angeles, says City Missions' Secretary J. B. Fox, is one of the most helpful institutions connected with our work. The Home Mission Society contributed \$10,000 toward the establishing of this Center, and the Woman's Home Mission Society \$7,500. Since the main building was established the City Mission Society has purchased two lots adjoining the original property, erected an Annex at a cost of about \$15,000, erected a Boys' Club Room and fitted up an outdoor gymnasium for the use of the Boys' Clubs and the students at the Spanish-American Baptist Seminary which occupies quarters in our main building. One of the leading activities of the Center is the El Salvador Mexican Baptist Church, operated as a district unit, the Center cooperating and seeking in every way to help the workers secure the best results of their labors, and to find the fruitage in the conversion of souls, leading the converts through baptism into the church, and developing them in Christian character and service. Last year there were 40 baptisms on this field, and this year (1926-27) there are reported nearly 50. Another efficient and popular department is found in the clinics. The dental and medical clinics minister to hundreds of needy and worthy people, not only from the immediate neighborhood but from our mission fields throughout the city. On clinic days, the pastor of the El Salvador Church conducts a gospel service for those who come for consultation and medical assistance. The faithful missionaries and the nurse are wide awake to opportunities offered

them in the contacts made possible by the clinic service, and many who otherwise would not be reached with the gospel are led to accept Christ. Seven Christian physicians freely give of their services for the work of these clinics. Another department which is very fruitful is the daily kindergarten, which opens many doors for missionary work. The boys' and girls' club work and educational activities are also productive of fine results. Our organized Christian-Americanization work and Industrial Department are reaching hundreds of individuals with the gospel influence and message. Still another department known as our "Organized Boys' Work" is reaching more than 600 boys in our various missions, the work being organized and operated from our Christian Center and our Boys' Club Room and Playground. The majority of these boys would receive no knowledge of Christian ideals or standards of living, or the gospel of Christ, were it not for this splendid organized work in their behalf.

The Federal Council and Evangelism

Certain newspaper articles published in New York and quoted elsewhere throughout the country have misrepresented the attitude of the Federal Council of the Churches and its Commission on Evangelism toward vocational evangelism and evangelists. The Federal Council's Commission on Evangelism, as the clearing-house of the various Commissions on Evangelism of the several communions, believes that the Church in order to accomplish the task Christ gave it needs all fruitful forms of Christian evangelism. The Federal Council, therefore, does not oppose vocational evangelism or any other form of evangelistic movement which is being used by the churches with spiritual success.

Its emphasis upon pastoral and personal evangelism, in which every minister, united with his own membership, earnestly undertakes the business of winning men and women to the acceptance of Jesus Christ as Saviour and Lord, grows out of the conviction that nothing less than the mobilization of the entire membership of the Church for personal work will bring the world to Christ. The Council believes that, unless the Church itself is dominated by a deep evangelistic spirit, it will be of small avail to bring additional members to it. Any representation which indicates a different attitude on the part of the Commission on Evangelism and its officers is not true to the facts in the case.—Charles L. Goodell, *Evangelistic Commission of the Federal Council of the Churches of Christ.*

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The Story of a Toy Piano

The missionaries seldom know how many lives are touched by the gospel when they invite a child to attend Sunday school. Miss Alma Bistor, one of our missionaries in Detroit, Mich., tells this story: Several years ago, before there was a Ukrainian church, three children, all from the same family, were invited by neighbors to go to the industrial school held in the Russian church. The children had permission to go and the missionary took their address and followed them up. Little Annie became very ill that winter, and because of the interest shown in her by the missionaries, the mother and three girls began to attend the church regularly. One day, the father, who was a policeman, was walking down the main street with his girls, when Olga, the youngest, begged him to buy her a toy piano she saw in a store window. The father consented, and whenever the girl was at home, the little pianist, then about four years of age, banged on her instrument and all three girls sang at the tops of their voices, "Jesus loves me," "Jesus bids us shine," and "Jesus wants me for a sunbeam." Sometimes the parents had to command silence, for the uncontrolled enjoyment was too much for tired nerves. Until several months had slipped away, the father never went to church and never consented to listen to the "good news" forced into his ears. One day, as he sat in the dining room, elbows on the table and head resting upon his hands, he was involuntarily listening to the sweet singers, and the spirit of God was causing the words to sink into his stubborn heart. The tears ran down his cheeks. He looked up at his wife and said, "How foolish and hard I am, how ignorant! Here are my little children and they know more about God and heaven than I do, and see how old I am!"

The Russian church was made up of Russians and Austrians and Russian subjects from what is now Ukraina. The "Austrian Ukrainians" formed a little group and went out to start what is now known as the First Ukrainian Baptist Church of America. The deacon is the man who was led by his little children to desire to know the Lord.

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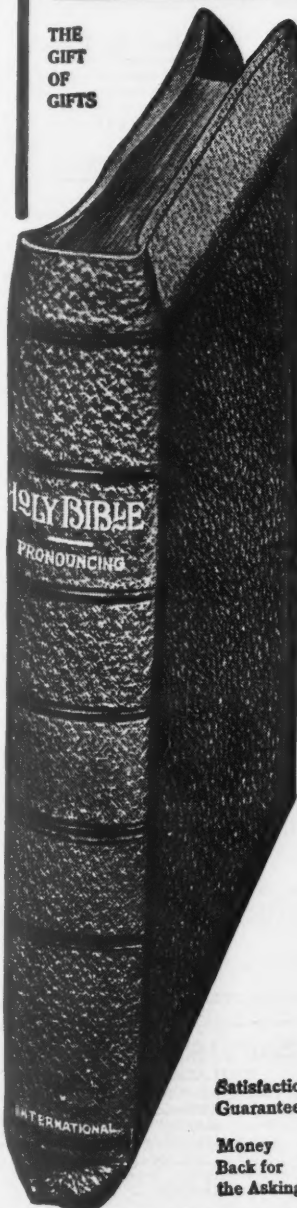
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have they delivered Sā-mā'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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Indians Pray for Yellow Eyes

BY REV. W. A. PETZOLDT

A white family from the East moved to the Crow reservation last spring. It was a new life, amid strange surroundings, their first experience among Indians, but the initial feeling of strangeness and fear soon gave way to a growing confidence, for the Indians really make the best of neighbors.

The mother in the family became quite ill. One of the Christian Indians in a nearby camp hearing of it said to his wife, "Come, let us make a visit to the place of sickness and see if we can do anything for the Yellow Eyes." "Yellow Eyes" is the designation of the Crows for the white people. The major part of any Indian's time in the presence of illness consists of silence; almost nothing is said to others or to the patient. When the long visit in question finally came to an end one of the Indians said to the woman, "You sick? We pray." Kneeling by the bedside two petitions were offered in the Crow tongue, in the guttural language of the red man, and then two forms glided noiselessly through the doorway and were gone.

A little later the husband of the sick woman returned. She told him of the coming of the Indians and their prayers in her behalf. He said, "Oh, prayers of that sort couldn't do any good. They were only Indians and you couldn't understand what they said." "Well," she replied, "God must have understood what they said, for He has blessed their prayer and I am feeling better." The woman has now thoroughly recovered, and it would be hard to convince her that the prayers of these Christian Indians did not have a very specific part in her return to normal health.

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INDEX

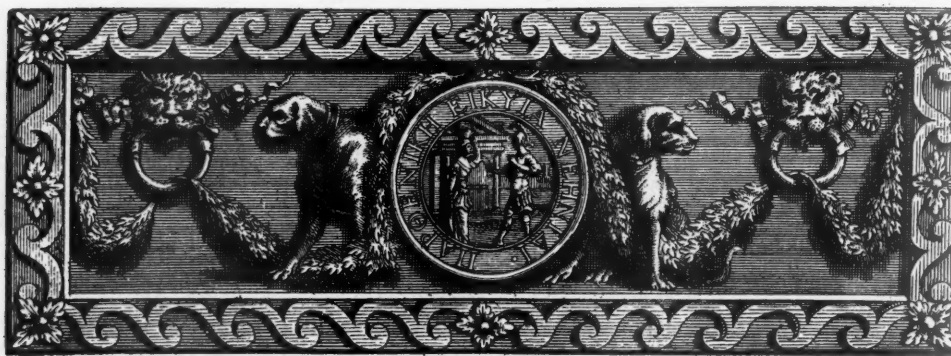
VOLUME XVII

1927

	Page		Page		Page
Adams, Arthur S.		Three Hundred Miles from the Nearest		Detweiler, C. S.	
A New Era in Hakkaland.....	199	Railway Station. Margaret B. Miles....	502	Dark Days in Nicaragua.....	290
What Living in China is Like These Days..	654	Where Judson Began His Work. G. D.		Survey of Baptist Missions in Latin North	
Africa		Josif.....	616	America, A.....	534
Two Months' Tour in Central Africa, A.		Byrom, John. Christmas Hymn, A. (Poem)...	642	What the American Occupation Has Done	
H. M. Freas.....	222			for Haiti.....	334
Development of Christian Man Power in				Devotional.....	34, 79, 153
Africa, The. P. H. J. Lerrigo.....	580			216, 272, 345, 475, 543, 604, 658	
Agar, Dr. F. A. Some Facts to Set One Think-		Cachopero, Pedro. Why Iloilo Calls Me.....	267	Downie, Dr. David, An Appreciation of.....	492
ing.....	605	Chaney, C. E. The Kachin Jubilee.....	586	Drury, P. W. Evangelism through the Printed	
Ainger, A. C. God is Working His Purpose		Chapman, P. T. Another Tanner Whose House		Page in Porto Rico.....	532
Out (Poem).....	2	is by the Sea.....	582		
Alaska		Cheesbrough, Ida M. Just Being a Neighbor.	670		
A Letter from. Lucile McCrary.....	254	Chicago		Editorials.....	28, 85, 150
Allyn, Mrs. F. H. Heart Contacts of a Chris-		Swinging Out from Chicago's Loop. F. C.		213, 273, 341, 469, 540, 597, 659	
tian Americanization Chairman.....	335	Stifler.....	281	Elihu Norton's Commentary on the Baptist	
American Baptist Foreign Mission Society.		Lengthening the Cords and Strengthening		World Tour. H. B. Grose.....	4
Annual Report.....	424	the States in. Benjamin Otto.....	284	Elihu Norton Discovers Baptist Headquarters.	
American Baptist Home Mission Society,		Chicago Convention		H. B. Grose.....	68
The Annual Report.....	428	Best Convention, with Some Reasons Why,		Equipment Essential to Church Progress, J. S.	
American Baptist Publication Society. Annual		The.....	387	Stump.....	338
Report.....	429	Churches on Convention Honor Roll.....	431	Erickson, Henry. A Case of Witchcraft.....	550
Andem, Theda F. Informing Aunt Ethel		Former Hopi Snake Clansman to Visit		Europe	
(Play).....	120	Chicago.....	270	Baptist Celebration in Esthonia. Adam	
Ashworth, Robert A., D.D. Foreign Missions		Northern Baptist Convention at Chicago,		Podin.....	445
and the World Conference on Faith and		The. H. B. Grose.....	388	From the Tropics of Brazil to the Snows of	
Order.....	602	International Cabinet of Youth, The.....	268	Latvia. R. J. Inke.....	472
Assam		On Convention Side Lines.....	413	News from Poland.....	676
All-Assam Baptist Christian Convention,		Tentative Program.....	354	Recent Baptist Progress in. J. H. Rush-	
Comfort Goldsmith.....	525	Three-fold Greeting to the Convention, A.		brooke.....	80
Annual Assam Conference, The. M. J. Tait		J. H. Rushbrooke.....	432	Evangelism	
Bible Conference in. Victor A. Sword.....	126	Children's World Crusade.....	53, 118, 182, 247, 310, 375, 441, 502, 566, 632, 692	Evangelistic Testimonies From Various	
Mission Doctor on Tour, A. G. G. Crozier..	637	China		Sources.....	141
		American Observer's Views. An.....	35	From Ocean to Ocean.....	146
Bacon College, Progress at.....	303	Back in My South China Station. C. E.		Giving Ourselves Exclusively to Soul Win-	
Baptist Responsibility in Neglected Urban and		Bousfield.....	617	ning. B. T. Livingston.....	141
Suburban Areas.....	327	Baptist Work in.....	162	In Foreign Fields. W. B. Lippard.....	154
Baptist Road, The. Coe Hayne.....	89, 217, 220	Beaten by Bandits.....	36	Of Youth. W. H. Main.....	157
Baptist World Alliance Sunday.....	100	Bishop Gilman on Chinese Missions.....	93	Through High Schools and Colleges in the	
Barocio, Ernesto. The Baptists of Mexico...	510	Chris confronting Christian Missions in,		Orient.....	104
Beaten by Chinese Bandits.....	36	The. E. H. Hume.....	348	When Men Have Hearts to Work for Men.	
Belgian Congo		Double Ordination in Shaohsing, A.....	172	C. L. White.....	144
Case of Witchcraft, A. Henry Erickson.....	550	E. M. White Memorial at Shaohsing, The.	108	When the Tide Comes in. F. A. Smith.....	139
Ridding Belgian Congo of Its Scourge.		Fidelity of Chinese Christians in the Present		Year's Task in Evangelism, The. F. A.	
S. E. Moon.....	524	Crisis, The. A. F. Ufford.....	260	Smith.....	539
Twenty-Sixth Annual Conference, The.....	101	Glimpses of What is Going on in China.			
Bentley, Rev. and Mrs. C. A. Crows Cele-		J. H. Franklin.....	260	Far Lands.....	42, 108, 171, 237, 301
brating the Birthday of the King.....	208	Gorges of the Yangtze, The.....	254	366, 489, 555, 621, 683	
Board of Missionary Cooperation.....	167, 231, 293	In the Center of the War Zone in.....	196	Fifteen Problems for Northern Baptists to	
493, 551, 615, 670		Latest Word from Secretary Franklin, The		Consider. C. E. Tingley.....	83
Annual Report.....	530	Ling Tong Baptist Convention, The. Abbie		Foreign Missions Conference at Atlantic City.	
Bolivia		G. Sanderson.....	37	W. B. Lippard.....	164
Higher Than the Highest.....	360	Look In On a Distracted China, A. G. B.		Former Hopi Snake Clansman to Visit Chicago	
Book Reviews.....	103, 122, 176, 240, 295, 357, 433, 506, 572, 636, 671	Huntington.....	324	Franklin, James H.,	
Bookin, Elvera. The First Russian Baptist		Mission Refugees Trek Across Tibet.....	657	Glimpses of What is Going on in China....	260
Church in New York.....	239	Nationalist Movement in China and Chris-		His Star in the East.....	132
Bousfield, Dr. C. E. Back in My South China		tian Missions, The. Frank Lee.....	600	Latest Word from Secretary Franklin, The	
Station.....	617	New Era in Hakkaland, A. A. S. Adams...	199	Freas, Howard M., M. D. Two Months' Tour	
Bowler, W. H. A Lesson from the Tide.....	30	Parting with Chinese Friends. G. W. Lewis	509	in Central Africa, A.....	222
Brock, Rev. Geo. H. The Highest Baptist		Peril of Revolt in.....	162	Friends in the Orient. Mabelle Rae McVeigh	
Church in the World.....	211	Prisoners for the Sake of the Gospel. Joseph		476	
Brounger, J. W. Conviction and Concentration		Taylor.....	465	Garcia, Ismael. Why I Chose the Ministry..	445
483		Some Findings in China. C. Hendershot...	657	Glode, Edith. Dedication of Sisters Chapel at	
Burma		Two Ways to Fight Cholera. A. F. Ufford..	62	Spelman.....	516
Acts of the Holy Spirit in Pagoda-land.		Wedding at Shanghai College, A.....	360	God is Working His Purpose Out (Poem)	
E. M. Harrison.....	331	Week-End Visit to Four Chinese Villages, A.		A. C. Ainger.....	2
Among Lepers in.....	366	Clara H. Groesbeck.....	137	Goldsmith, Comfort. All-Assam Baptist	
Annual Meeting of the Telugu Mission.		What Living in China is Like These Days.		Christian Convention, The.....	525
O. B. Sarber.....	359	A. S. Adams.....	654	Groesbeck, Clara H. Week-End Visit to Four	
Fine Survey of Work in.....	102	Whither Bound in China? F. C. Wilcox...	262	Chinese Villages, A.....	137
Great Karen Christian, A.....	511	Christian Centers		Grose, Howard B.	
How Judson College Justifies Its Existence.		Progress at. J. M. Hestenes.....	43	Appreciation of Dr. George Edwin Horr, An	
Wallace St. John.....	452	Definite Goals in Evangelism of Christian		Baptist Laymen's Program of Education	
In a Buddhist Town in.....	108	Center Work. Coe Hayne.....	649	Elihu Norton's Commentary on the Baptist	
Judson College Facing a Great Future.		Christmas on Baptist Mission Fields. W. B.		World Tour.....	4
W. B. Lippard.....	73	Lippard.....	644	Elihu Norton Discovers Baptist Head-	
In the Jungle Village of Pang Hpai.....	665	Clayton, E. H. In the Center of the War Zone		quarters.....	68
Jungle Evangelism in. A. J. Weeks.....	338	in China.....	196	Entire Task of the Christian Church, as	
Kachin Jubilee, The. Rev. C. E. Chaney...	586	Conference Table, Around the.....	46, 112, 175, 242, 304, 368, 495, 439, 559, 624, 686	Achieved by the Religious Press.....	664
Night Work of a Medical Missionary in.		Conviction and Concentration. J. W. Brounger		Getting Acquainted with Baptist Head-	
A. H. Henderson.....	474	Crozier, G. G. A Missionary on Tour.....	637	quarters.....	166
Rangoon Mourns the Passing of a Wonderful		Cutler, Rev. C. W. On California Roads with		Northern Baptist Convention at Chicago,	
Woman.....	605	a Chapel Car Auto.....	456	The.....	388
Rebuilding Lives at Taunggyi. Lizbeth		Dedication of Sisters Chapel at Spelman.		Piece of Good Work Worth Knowing About,	
Hughes.....	662	Edith Glode.....	516	A.....	276
				Some Vacation Observations and Reflections	
				Unknown Chapter of Baptist History, An..	590
				What Elihu Norton Thinks of the Magazine	
				Missions.....	226

	Page		Page		Page
Haiti		Jefferson, C. E. Our Missionaries as Seen on a		Porto Rico	
Harvest Time in. A. Groves Wood.....	530	World Tour.....	88	Church Growth in Puerta de Tierra.....	106
What the American Occupation Has Done		Johnson, D. L. A New Arrival in a Fascinating		Evangelism Through the Printed Page in	
for Haiti. C. S. Detweiler.....	334	Land.....	101	F. W. Drury.....	532
Harrison, E. Myers. Acts of the Holy Spirit		Josif, G. D. Where Judson Began His Work..	616	Glimpse of the Work in Porto Rico, A.....	299
in Pagoda-Land.....	331	Judson College Facing Great Future. W. B.		How Fare Our Newest Citizens. G. A. Riggs	606
Harwood, Frank S. International Baptist		Lippard.....	73	Lord's Strength in Santurce, The.....	170
Seminary, The.....	98	King, F. L. Mamada and His Household Seek		Who Owns This House? Lydia Huber.....	379
Hayne, Coe		Jesus.....	206	Prodan, V. Baptist Seminary in Bucharest,	
Baptist Road, The.....	89, 217	King, Harriet R. Crooked Neck Charlie's		The.....	255
Bit of Prairie Gossip, A.....	663	Faith.....	347	Racial Reactions in San Francisco.....	508
Definite Goals in Evangelism of Christian		Kinney, Bruce. The Work of Our Home		Recent Baptist Progress in Europe. Dr. J. H.	
Center Work.....	649	Mission Societies for and With the American		Rushbrooke.....	80
Home Mission Councils' Meeting in Phila-		Indians.....	210	Reid, William. Future Reservoirs of Denomi-	
delphia.....	164	Latvia		national Strength.....	327
Heart Contacts of a Christian Americanization		From the Tropics of Brazil to the Snows of		Report of the Committee of Nine.....	290
Chairman. Mrs. F. H. Allyn.....	335	Latvia. R. J. Inke.....	472	Riggs, G. A. How Fare Our Newest Citizens..	606
Helping Hand.....	38, 104, 168, 234, 297	Lee, Frank. Nationalist Movement in China		Robinson, Forrest E. With the Navajo.....	209
	362, 485, 434, 552, 618, 680	and Christian Missions, The.....	600	Rumania	
Henderson, A. H., M. D. Night Work of a		Lengthening the Cords and Strengthening the		Baptist Seminary in Bucharest, The. V.	
Medical Missionary in Burma.....	474	Stakes in Chicago. Benjamin Otto.....	284	Prodan.....	255
Henderson, C. Some Findings in China.....	657	Lerrigo, P. H. J. Development of Christian		Royal Ambassadors.....	48, 114, 179, 186, 244
Herrick, Everett C. A New Chair of Missions		Man Power in Africa, The.....	580	307, 371, 497, 562, 615, 627, 688	
for Newton.....	294	Lesson from the Tide, A. W. H. Bowler.....	30	Rushbrooke, Dr. J. H.	
Hestenes, J. M. Progress at the Christian		Lewis, G. W. Parting with Chinese Friends..	509	Recent Baptist Progress in Europe.....	80
Centers.....	43	Ling Tong Baptist Convention in South China.		Threefold Greeting to the Convention, A.....	433
Hicks, Rev. G. W. Gospel Joys on Saddle		Abbie G. Sanderson.....	37	Russians	
Mountain.....	205	Lippard, W. B.		The First Russian Baptist Church in New	
Higher than the Highest.....	360	Christmas on Baptist Mission Fields.....	644	York. Elvera Bookin.....	239
His Star in the East. J. H. Franklin.....	132	Evangelism in Foreign Fields.....	154	Sanderson, Abbie G. Ling Tong Baptist Con-	
Home Land.....	43, 109, 173, 238	Foreign Missions Conference at Atlantic		vention, The.....	37
	303, 368, 490, 557, 623, 684	City, The.....	164	Sarber, O. B. Annual Meeting of the Telugu	
Home Mission Councils' Meeting in Phila-		Judson College Facing a Great Future.....	73	Mission.....	359
delphia. Coe Hayne.....	165	Livingston, Benjamin T.		Sears, Charles H. Facing the Peril of Our High	
Howard, R. L. The Fruits of Famines in		Giving Ourselves Exclusively to Soul Win-		Powered Suburbs.....	328
Kurnool.....	585	ning.....	141	Smith, Frank A., D. D.	
Huber, Lydia. Who Owns This House?.....	379	Northfield Conference on Evangelism, The		Developing Work, A.....	356
Hubert, Mrs. A. J. In the Shelter of a Christian		549		When the Tide Comes In.....	139
Hospital.....	127	Local Churches Asked to Decide in February..	94	Year's Task in Evangelism, The.....	539
Hughes, Lizbeth. Rebuilding Lives at		Long, Ruth. The Story of Shot-in-the-Hand..	638	Some Vacation Observations and Reflections.	
Taunggyi, Burma.....	662	McVeigh, Mabelle Rae. Friends in the Orient	476	H. B. Grose.....	467
Hume, Edward H. Crisis Confronting Chris-		Main, W. H. Evangelism of Youth.....	157	St. John, Wallace. How Judson College Justi-	
tian Missions in China, The.....	348	Manley, F. P. The Faith of the Outcaste.....	639	fies Its Existence.....	452
Huntington, George B.		Meadows, Feland L. First Missionary Medical		Stait, F. W. Evangelism in Udayagiri.....	622
Look In On a Distracted China, A.....	324	Clinics Among the Zapotecas, The.....	526	Stifler, Francis C. Swinging Out from Chi-	
Our Missions in India Seen Through a		Message from Chinese Baptists to American		cago's Loop.....	281
Treasurer's Eyes.....	201	Baptists, A.....	546	Stump, John S., D. D. Equipment Essential	
India		Mexico		to Church Progress.....	338
Evangelism in Udayagiri. F. W. Stait.....	622	Baptists of Mexico. Ernesto Barocio.....	510	Sword, Victor H. Bible Conference in Assam, A.	126
Evangelistic Work at Ongole.....	192	Colegio International, Monterey.....	106	Taft, Mrs. G. W. Woman's Mission Union of	
Faith of the Outcaste, The. F. P. Manley.....	639	First Missionary Medical Clinics Among the		the Chicago Baptist Association.....	346
Famine in India.....	367	Zapotecas. E. L. Meadows.....	526	Tait, M. J. Annual Assam Conference, The.....	237
Fruits of Famines in Kurnool, The. R. L.		Mexican Government's Attitude, The.....	162	Taylor, Joseph. Prisoners for the Sake of the	
Howard.....	585	Present Religious Situation in Mexico.....	134	Gospel.....	465
Good News from Mahbubnagar.....	366	Miles, Margaret Bailey. Three Hundred Miles		Tenny, Charles B. New Era of Peace for	
Harvest Festival in South India.....	367	from the Nearest Railway Station.....	520	Japan, A.....	318
Highest Baptist Church in the World, The.		Ministers and Missionaries Benefit Board.		Thayer, Lee	
G. H. Brock.....	211	Annual Report.....	427	Mono Field at a Glance, The.....	356
How Indian Christians Met a Crisis.....	171	Missionary Education, Department of.....	113	Progress on Mono Fields.....	208
In the Shelter of a Christian Hospital. Mrs.		178, 243, 305, 370, 496, 561, 625, 687		Tidings.....	40, 106, 169, 235, 299, 364, 487
A. J. Hubert.....	127	Montgomery, Helen B. A Letter from Nan-		436, 554, 619, 681	
Lahu Association, A.....	366	dama.....	511	Tingley, C. E. Fifteen Problems for Northern	
Letter from Nandama, A.....	511	Moon, S. E. Ridding Belgian Congo of Its		Baptists to Consider.....	83
Missionary Record of Note, A.....	675	Scourge, Sleep Sickness.....	524	Treat, H. H. Training the Kiowas for Chris-	
Our Missions in India Seen Through a		Morris, Paul Judson. The Vermont Plan.....	668	tian Leadership.....	203
Treasurer's Eyes. G. B. Huntington.....	201	New Arrival in a Fascinating Land, A. D. L.		Ufford, A. F.	
Two Young People Enter the Ministry.		Johnson.....	101	Fidelity of Chinese Christians in the Present	
S. D. Bawden.....	320	New Chair of Missions for Newton, A. Everett		Crisis, The.....	264
Work Among the Sudras.....	172	C. Herrick.....	294	Two Ways to Fight Cholera.....	62
Indians (American)		Nicaragua		Varied Aspects of the Missionary Life and	
Crooked Neck Charlie's Faith. Harriet R.		Dark Days in. C. S. Detweiler.....	290	Work.....	356
King.....	347	Northfield Conference on Evangelism, The		Vermont Plan, The. P. J. Morris.....	668
Evangelism Among the Indians.....	238	B. T. Livingston.....	549	Watson, J. B. After the Flood—What Then?	594
Former Hopi Snake Clansman to Visit		Notable Conference on the Southern Border, A	76	Week of Prayer for the Churches.....	677
Chicago, A.....	270	Note and Comment.....	29, 87, 152, 215, 275	Weeks, A. J. Jungle Evangelism in Burma..	339
Gospel Joys on Saddle Mountain. G. W.		343, 470, 541, 598, 661		When Men Have Hearts to Work for Men.	
Hicks.....	205	On California Roads with a Chapel Auto Car.		C. L. White.....	144
Life Sketch of David Paddlety, A.....	351	C. W. Cutler.....	456	When the Tide Comes In. F. A. Smith.....	139
Mamada and His Household Seek Jesus.		Open Forum of Methods.....	56, 123, 188,	White, Charles L., D. D.	
F. L. King.....	206	314, 380, 506, 573, 696		Immediacy of the Task, The.....	327
Our Indian Work in Various Fields.....	208	Osada, Mrs. U. My Childhood and School		When Men Have Hearts to Work for Men..	144
Some of the Fruits of Bible Work.....	537	Days in Japan.....	336	Why Iloilo Calls Me. Pedro Cachopero.....	267
Story of Shot-in-the-Hand, The. Ruth Long		Otto, Benjamin. Lengthening the Cords and		Wilcox, F. C. Whither Bound in China.....	262
Training the Kiowas for Christian Leader-		Strengthening the Stakes in Chicago.....	284	Woman's Foreign Mission Society. Annual	
ship. H. H. Treat.....	203	Our Missionaries as Seen on a World Tour.		Report.....	426
Work of Our Home Mission Societies for and		C. E. Jefferson.....	88	Woman's Home Mission Society. Annual	
with American Indians. Bruce Kinney.....	210	Philippine Islands		Report.....	421
Informing Aunt Ethel (Play) Theda F. Andem		Pedro, Chief of the Sweepers.....	265	Woman's Mission Union of the Chicago Bap-	
Inke, Richard J. From the Tropics of Brazil		The Philippine Report.....	93	tist Association. Mrs. G. W. Taft.....	346
to the Snows of Latvia.....	472	Piece of Good Work Worth Knowing About, A.		Wood, A. Groves. Harvest Time in Haiti.....	530
International Baptist Seminary, The. F. S.		Howard B. Grose.....	276	World Fields.....	45, 111, 174, 233, 296, 361
Harwood.....	98	Podin, Adam. Baptist Celebration in Es-		494, 570, 612, 678	
International Cabinet of Youth, The.....	268, 458	thonia, A.....	445	World Horizon.....	35, 93, 162, 229, 348, 482
Jacobson, Rev. O. S. Work of a Missionary		Poland, News from.....	676	547, 611, 666	
Pastor, The.....	356			World Wide Guild.....	49, 115, 180, 245, 308
Japan				372, 499, 440, 563, 628, 689	
His Star in the East. J. H. Franklin.....	132				
Honored by Buddhist Priests.....	128				
Knitting Christ into the Hearts of Japanese					
Women. Mrs. C. B. Tenny.....	318				
My Childhood and School Days in Japan.					
Mrs. U. Osada.....	336				
New Era of Peace for Japan. C. B. Tenny..	318				

	Page		Page		Page
Maps		Student Officers, Jaro	266	Shibata, Rev. H. W.	142
Burma	74	Typical Village	101	Silver Bay, Picturesque View of	610
China Mission Stations	272, 344	Typical Baptist Church	95	Sims, Earl D.	480
Marc, Reuben	269	Waterfront at Iloilo	159	Skiff, Jane, with Chinese Friends	171
Mather Cottage, Beaufort, S. C.	19	W.W.G. Chapters	96, 499, 500	Slayton, Mrs. Abbie D.	231
Mexican Girls, Phoenix	631	Poland		Spelman College	514, 516-518
Mexico		Baptist Church, Brest	676	Sweden	
Baptist Schools, Saltillo	534, 535, 558	Members, First Baptist Church, Rakowles	5	Faculty and Students, Bethel Seminary	194
International School, Monterey	107	Program of Regional Conference, Lodz	81	International Missionary Council, Rattvik	164
Members Baptist Church, Puebla	136	Regional Baptist Conference	80	Regional Conference	82
Patients, Baptist Hospital, Puebla	160	Porto Rico		Spanish-American Seminary Students, Los Angeles	685
Roman Catholic Cathedral, Mexico City	16	Evangelical Seminary Graduates	161	Tark, Oswald	270
Scenes in Oaxaca	526-529	Barranquitas, View of	606	Tomlinson, Everett T., Litt. D.	392
School Children, Mexico City	488	Ponce Baptist Church	97	Traber, Miss Bessie	634
Students, Mexican Baptist Seminary	135	Porto Rico Evangelical Building, Ponce	532-533	Truett, Dr. George W.	408
Vera Cruz Water-front	95, 534	Puerta de Tierra Sunday School	170	Tsumoda, Shiziu	168
Missionary Education, Office of	277	Rapid Transit in	159	Vickland, Miss Elizabeth	181
Missions' Editorial, Business Offices	226, 227	San Juan Baptist Church	18	Washington Monument	85
Missionaries of Women's Boards	222, 362	Scenes in Santurce	32, 106, 299, 353, 545	Webster, Florence	609
Missionary Education Conference, Silver Bay	625	Powers Lake, N. D., Scenes at	217-221	Westfall, Mrs. Katherine S.	436
Mississippi Flood Scenes	578, 594, 595	Quonestiwa, Steve	271	Wilmette, Ill, Baptist Church	327
Monnes, Rev. Erling and Family	220	Redford, Mich., Baptist Church	328	Wisconsin, Pa., Baptist Church	95
Mt. Shasta, Calif., Open-air Baptism	623	Regional Conf. on Evangelism, Providence	44	World Wide Guild	
Mullins, E. Y. and Committee Members	100, 411	Rickman, Mr. and Mrs. M. L.	554	Ames, Iowa, 374; Aurora, Ill., 691; Buffalo, N. Y., 310; Camden, Me., 180; Campbell, Ohio, 629; Camp Salaam, 563; Capiz, P. I., 372; Corona, Calif., 51; Central Philippine College, 500; Guild and Crusade Secretaries, 630; Grand Forks, N. D., 501; Kalamazoo, Mich., 630; Kiski Assembly, 631; Kodiak Orphanage, Alaska, 373; Manila, 499; Laramie, Wyo., 564; Mound, Minn., 689; Minneapolis, 690; New Castle, Pa., 245; New Kensington, Pa., 565; Newton Centre, 566; Prague, 160; Sacramento, Calif., 49; San Juan, P. R., 246; Swatow, China, 480; W. W. G. Workers	117
Myers, Dr. Harry S.	412	Royal Ambassadors		Wyoming Baptist Assembly Scenes	626
Noble, Miss Alma J.	278	Norwood, R. I.	244	Yagasuki, Dr., with Baseball Team	489
Noble, Miss Mary L.	278	Ocean Park	544, 561, 562		
Norgaard, Johannes	270	Rumanian Baptist Church, Fordson, Ill.	330		
Oliver, Iona	53	Rural Churches			
Outgoing Missionaries	404	Brookfield, N. Y.	114		
"Overheard in Japan," Scene from	56	New and Old Types	23		
Patten, Miss Clara L.	279	Older Type	160		
Petty, Dr. Alonzo M.	224	Rushbrooke, Dr. J. H.	397		
Philippine Islands		Russian Baptist Church, New York City	239		
Capiz Baptist Church	13, 157	Russian Mission, Los Angeles	481		
Doane Hall, Manila	32	Russian Sunday School, Cleveland	610		
Girls' Dormitory, Graduating Class, Iloilo	477	Russian Threshing Gang in North Dakota	97		
Marriage Reception	556	School of Missions Program	306		
Nurses at Union Hospital, Iloilo	571	Scott, Rev. and Mrs. C. S.	290		
		Sedgwick, Me., Baptist Church and Chapel	591-593		



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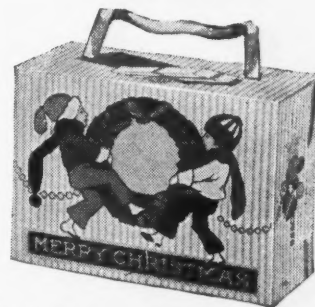
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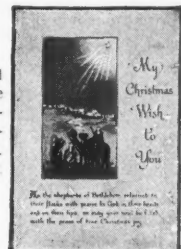
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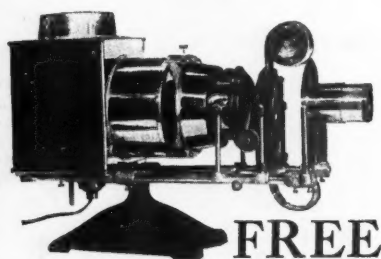
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